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Olive Trees

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VOL. XXX

JULY-AUGUST, 1916

Nos. 7-8

A MONTHLY MISSIONARY JOURNAL
Published by The Board of Foreign Missions
of the Reformed Presbyterian Church of
North America in the interest of Mission Work

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OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF
THE REFORMED PRESBYTERIAN CHURCH OF NORTH
AMERICA IN THE INTEREST OF ALL MISSION WORK
AT 4031 LOCUST STREET, PHILADELPHIA, PA.

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MRS. R. M. SOMMERVILLE

DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXX

JULY-AUGUST, 1916

Nos. 7-8

EDITORIALS

The key-word of the late meeting of Synod was Surrender. Not surrender to an enemy or a foreign foe but to our Lord and Saviour Jesus Christ. A surrender which is Victory.

A friend has kindly given us the following thoughts on the subject of surrender.

Surrender to the Lord Jesus Christ simply means giving our whole selves, in every department of our lives, to the Lord Jesus Christ. We intrust to Him our bodies, minds and souls. We hold nothing back. Phillips Brooks took the five letters of the word faith and defined it in this way, "Forsaking all I take Him!" We forsake every ambition, every selfish purpose, every evil desire and on the other hand we gladly open our arms to everything the Lord may send, even though it may mean limitation, pain, sickness, change of location or occupation. We give ourselves into the keeping of the merciful and powerful hands of Jesus and He moulds our thoughts and activities. His power comes flooding into our souls. It rescues us from the deadening control of sin. It relieves us from anxiety and worry. It gives new direction to our plans. We surrender all to Jesus but in the surrender we

become freemen in Christ. There is wonderful peace in such a life and our dead selves are quickened into newness of life.

What a change there would be in the Covenanter church if ministers and members would only enter into this life of surrender. Prayer would become a delight since all antagonism with the Lord would have vanished and we were in perfect fellowship; there would be no more rancor or strife in the meetings of Synod but they would become love-feasts, a desired realization which this year's Synod very nearly approached; personal work would enter into its rightful place; we would be more loyal to Christ and His claims; contention in congregations would die out; the membership would grow; above all we would be blessed with the benediction and favor of God as individuals, as families, as a Church.

Surely this is a consummation greatly to be desired. May we not make it our prayer this Synodical year that we may be led into this surrendered life, that God may work His will through us for our own growth in grace and the glory and honor of His own dear name and cause?

We thank the Pastors and Agents for their response to the Board's request for the names and addresses of those not taking OLIVE TREES, in order that a copy of the June number, containing the Board's Annual Report to Synod, might be placed in their hands.

Almost without exception, there was expressed surprise at the many who were not taking the Missionary magazine, and the hope that these would all become subscribers and so keep in close touch with our Mission work.

There are about 2000 homes in the Church that do not take OLIVE TREES. We would be glad if all of these would subscribe for OLIVE TREES for the remainder of the year. The price, 50c. Quite a number already have.

Who will put OLIVE TREES into another Covenanter home?

On account of the great amount of material on hand and the fact that some vacation is desirable we are publishing July and August OLIVE TREES as a joint-number. September will likely be a little late, but it will contain fresh and interesting material. Among the many good things will be a Special Article on Mission Study by Miss Louise Carson, who is at present attending the Mission Conference at Silver Bay.

OLIVE TREES came in for a share of the discussion at Synod. Its good work was highly commended and it was most heartily made the Official Missionary Magazine of our Church.

A few doubted the wisdom of the Board and Synod in taking the paper under their control, for fear: First, of the expense, and, second, of the time

that would be consumed in discussing it each year at Synod.

We are glad that OLIVE TREES is paying its own way, and even with the greatly increasing cost of production the outlook is bright for a self-supporting magazine.

The time needed to discuss OLIVE TREES each year in Synod will depend largely upon the wisdom and discretion of the editors and also somewhat upon the exercise of the same qualities by those who may open discussion upon the floor of Synod.

The editors' desire is to conduct OLIVE TREES in a way in which little or no discussion of the magazine itself will be necessary, but we hope to present topics during the year along the line of Personal Work, Bible Study, Stewardship and our responsibility and opportunity for advancing the Kingdom, as will give Synod much material for both discussion and action.

During the discussion, on Synod taking over OLIVE TREES a motion was made by Dr. D. B. Wilson that the Editors be directed to exclude from its columns obituary notices, as a Church Missionary Magazine should be confined to that which concerned mission work. Several notices are published in this number as they were received prior to this action. Friends will hereafter please bear this action of Synod in mind.

We hope all will read and re-read the beautiful account of the Communion at Tak Hing, from the pen and heart of Dr. A. I. Robb. It came to us in the news from the Field Department from Mrs. Wilson, but after reading it we feel that owing to its particular excellence it deserves unusual attention.

The following was received from the Rev. Samuel Edgar:

Wyman, Iowa, June 2.

Enclosed is the best note I have seen for many days from the Irish Church. Give it a big place and congratulations deep and warm in your OLIVE TREES. It is worthy of it.

Lytle seems to be a fine man and is no mean man in scholarship. We rejoice for the hope of tomorrow for the Irish brethren.

REFORMED PRESBYTERIAN

The Northern Presbytery held its quarterly meeting on 3d inst., at Ballymoney, Rev. A. Holmes presiding. In addition to routine business the Presbytery licensed three students who had completed their college courses—Mr. David Calderwood, B. A., Mr. Wm. Lytle, B. A., and Mr. J. McFall, B. A. Mr. Lytle has been accepted by the Foreign Mission Board for ordination to foreign mission work in Syria, and is about to enter on the study of Arabic in preparation for this work.—*British Weekly*.

We are rejoiced that in a time when the work in Syria is especially dark a new recruit comes to the front. Mr. Lytle, we understand is to study, in preparation for his work, under the direction of Dr. Martin, the veteran missionary of Antioch. OLIVE TREES extends its congratulations to our young brother and to the Irish and Scotch Churches and hopes that the way will soon open for Mr. Lytle to begin work in Syria.

On account of the illness of the Moderator of the Scotch Church the opening sermon of the late meeting of Synod in Glasgow was preached by Rev. James Martin, M. A. M. D., of Antioch, Syria.



Still great need
for relief in Syria

Send your money
to Mr. Steele

1600 Arch Street
Philadelphia



It was the general feeling that our late meeting of Synod was the best we have ever had. The feeling of unanimity and brotherly love was strongly marked. While perhaps no one thought that every question was decided as he might have wished, yet there was manifest in the discussion and settlement of every question a respect for the opinions of others and the feeling that after all the other person might be right and that whether we got our way or not we were going in to do the other person's way to the best of our ability. This is the only attitude which will enable us to work harmoniously.

The spirit of harmony and brotherly love was brought about largely, we believe, through the prayer groups. A number of these were formed as soon as Synod met and at least each morning ministers and elders met and poured out their hearts to God, in confession of sin and seeking the indwelling of the Holy Spirit in all His fullness. When men pray together with all their heart they are likely to work together with all their heart also.

The spirit of unity was shown from the very first when Rev. J. K. Robb, of our Mission in China, was elected as Moderator, no other being proposed. Synod honored itself and the cause of Foreign Missions when it elected Mr. Robb. He was a most gracious and efficient Moderator.

We are glad to give our readers Mr. Robb's picture and a message from him which comes all the stronger from the fact that it was written two years ago. We came across this message lately in September, 1914, OLIVE

TREES. We would ask you to read it, prayerfully keeping in mind the recent revival at Lo Ting and the great ingathering at Tak Hing when 26 were received into church fellowship.

We are only seeing the first fruits of our labor and how much need there still is that the longing of the Moderator's heart be realized more and more. The longing was intense two years ago and we are sure it has only increased, in his heart and in the hearts of all. That souls may be added to the Church not only abroad but also in the home land.

MR. ROBB'S MESSAGE

Rev. J. K. Robb, in his letter of June 24, 1914, reminds the churches that prayer for and in the Spirit is a pressing need at home and abroad:

The Synod will be a thing of the past with you by this time. I am awaiting tidings of it with very great impatience. I never was so desirous of knowing what has been done as I am this year. Not that I am in any degree apprehensive. There have been times when we waited for Synod news with no small degree of apprehension. I am most happy to state that, so far as I have heard any of our people express themselves, all are agreed that there is no cause for misgiving, and great reason for expecting good news. I am now anxious to hear, because I am expecting good tidings, and am desirous of knowing just how good they are. I would like to see our Church make constant prayer for a large ingathering of converts, a large numerical increase in our membership, as a special manifestation of divine favor. Upon us as a Church rests the responsibility for the evangelization of the world, just as it rests on other churches. That God can use us to accomplish that end we cannot doubt. That we have not been fulfilling His purpose as we should, is also evident. He has been



REV. J. K. ROBB,
Tak Hing, China, Moderator of Synod, 1916.

blessing us as a Church, in many lines. The grace of Christian liberality has been greatly developed during the last decade. Growth has been made in different directions, all indicative of the fact that God is blessing us. But we have not measured up to the requirement when it comes to the matter of saving souls from death. The manifestations of His presence at our Synod last year, and which we fervently hope have been experienced this

year again, indicate that He has a work for our Church yet to do. So it has been bearing heavily on my mind for some time now, that we ought to ask Him definitely to use us in bringing great numbers of men and women into His Kingdom. Would you think it timely to urge this matter upon the Church through the medium of OLIVE TREES? Let it be made the burden of our prayers this year. "God shall us bless, men shall Him fear."

IN MEMORIAM

Mrs. Eliza Haslett Aiken, widow of the late Robert Aiken, closed her earthly career, passing from the church militant to the church triumphant, on New Year's Day, January 1, 1916. Mrs. Aiken was the daughter of William and Martha Haslett, and was born November 30, 1825, in Pittsburgh. She was the sixth in a family of nine children and the last to be taken home. As a child she attended Dr. Black's church, and was a charter member of the old Lacock Street Church, the Central Allegheny Church and also a charter member of the Ladies' Missionary Society of the latter congregation. She was married in 1851, and had lived sixty years in the home in which she fell asleep.

Her home was ever open to the ministers, students and friends of the Covenanters Church. Her cheerful personality endeared her to all and her faithful Christian example will long remain with us. To her sorrowing daughters, sons and grandchildren, we commend the many comforting promises of Him who awaits His own with "Where I am there ye may be also."

We add the following beautiful lines from an unknown author:

Beside the dead I knelt for prayer
And felt a presence as I prayed,
Lo! it was Jesus standing there;
He smiled, "Be not afraid."

Lord, Thou hast conquered death we know,
Restore again to life, I said,
This one who died an hour ago;
He smiled, "She is not dead."

Asleep then as Thyself didst say,
Yet Thou canst lift the lids that keep
The prisoned eyes from ours away;
He smiled, "She doth not sleep."

Nay then tho' hadpdy do she wake
And look upon some fairer dawn,
Restore her to our hearts that ache;
He smiled, "She is not gone."

Yet our beloved seem so far

The while we yearn to feel them near,
Albeit with Thee we trust they are
He smiled, "And I am here."

Dear Lord, how shall we know that they
Still walk, unseen, with us and Thee,
Nor sleep, nor wander far away?
He smiled, "Abide in Me."

MRS. JAMES F. MacKEE,
MARGARET W. CASKEY,
Committee.

Mrs. Mary Wilson, widow of Mr. T. J. Wilson, of New Castle Reformed Presbyterian Church, departed this life on May 23, 1916, in her 81st year. She was the oldest member of the Missionary Society and deeply interested in all its work. She loved God's house and ordinances. One son survives.

LEPERS PRINT THE BIBLE

One of the departments of industrial work in connection with the Church Missionary Society Leper Compound at Pakhoi, in South China, is that of printing.

"As the first edition of the Bible is now out of print, the leper men revised the whole Bible according to the latest translation in colloquial character. Is it not marvelous that God can use leper lads to send out His holy Word for the salvation of China? When the legless Ng A-Po was correcting the proof-sheets of the Old Testament, he worked so hard that he became tired out, and by the doctor's orders had to stop. He was grieved not to be able to finish it. He was healed and restored by a Miracle, and now the whole Bible is in print again and almost ready to go out on its mission of Salvation."—Mrs. Hepwell in the *Missionary Review of the World*.

MONOGRAPHS

COMMUNION AT TAK HING

It is not often that one who has spent his life in New York City has his monument built in China, but Robert McNeill had the privilege. The monument is a two-story church, and his family furnished the funds for it before erecting a memorial at his tomb. A hundred feet in front of this chapel the waters of the West River ripple against the bank. Here on the right is a clump of feathery bamboo. On the left you look five miles down the valley dotted with fruit groves, to the giant pagoda at the bend of the river; while straight ahead across on yonder shore rise the irregular terraces of a mountain range, serrated, brightly green in the freshness of spring.

It is Sabbath morning. The tropical sun comes up in a cloudless sky. Life and beauty and peace are everywhere. It is communion Sabbath, and God has given a perfect day. There have been previous days of preparation. Friday morning we listened to one of our elders who last year completed his work in the Training School and now teaches there. Friday afternoon from two o'clock until after six, the session sat with open doors while over thirty people were gravely examined, for the most part by the elders, as to their faith in a living Saviour, and their fitness to openly bear His name before men. A half hundred listeners sat in silent interest, some, doubtless, with forethought of learning what they will have to answer.

On Saturday a licentiate preaches, and then the twenty adults who have been accounted ready, and a father

with a little son to dedicate to God, stand up in a row before the congregation, openly confess their faith in Christ and receive the seal of Baptism; half of them live near the church. The others are from a distance. The eldest is a grandmother seventy-eight years old who totters forward at the close of life to place her hand in that of the Master. There is no sign of emotion in that grave audience. They are not demonstrative. Perhaps the voice of the minister trembles a little at times, and a missionary wipes a furtive tear, but the sea of yellow faces and piercing black eyes speak only interested and reverent attention. There are nightly prayer meetings when a dozen or more of those who have knowledge speak to the crowded house. After a meeting of an hour and a half we say to a "brother," "Was it not rather long?" The brother has himself filled in part of the time and promptly replies: "It was not long to me." We try a "sister," who is able at all times to speak her mind. She also has spoken in meeting and says with decision: "I thought it not long."

But it is Sabbath morning. An elder knocks at the pastor's study and "could there be a meeting of session. Some men from a distance arrived after dark and would much like to be examined." "Distance" means from ten to fifteen miles, and they have misunderstood the time of meeting. Two staid farmers who have been taught by the hospital coolie, who is their neighbor, pass fine examinations. A tailor and a school teacher are also accepted.

At ten-thirty the service begins. Sabbath school has been shortened to-

day. The four men receive baptism. The story of the crucifixion is read from John. We are told how "such an High Priest becomes us;" perfect in character, with a perfect offering, and of infinitely exalted standing before God. Then the sacrament is explained, the people are led in self-examination on the basis of the Catechism as to knowledge, faith, repentance, love and new obedience.

Then to the tune "Lyon" the twenty-fourth Psalm is sung and the tables are quietly and orderly filled. Nearly fifty are seated. The sacrament is administered. To the tune "Laban" the forty-fifth Psalm leads them away from the holy place of communion. Again and a third time the tables are filled. Nine missionaries and a hundred and twenty-five of darker hue but of a like pure faith have sat with the Master at the feast.

In the afternoon a dozen are absent, holding a service in the city. The rest listen with attention while another licentiate who has been absent many Sabbaths holding service at other places tells us how "we are not our own" because Christ has bought us.

The night brings another meeting when all the new confessors who can find the time tell of the duty of letting your light shine. The students who had no chance to speak said ninety minutes was not too long.

A later night we stand out on the river bank. All have gone to their homes. The daily task is ours again. The wind fans our cheeks, as it blows up the river. In a day or two one of our number with others from Lo Ting will go down the river around the bend out of sight, bound for the homeland. Thoughts are busy and heart

strings quiver, as the image of loved ones we, too, would like to see, rises before us. But we speak of the communion. We remember the backslider who came back as soon as we showed God we really wanted him. We speak of others who came when we carried the "glad news" to them instead of waiting for them to come for it. We wonder what will come to these going back to face the world as bearers of His name.

The rippling waves flick back the fading light. In the western sky the new moon and Venus blaze in silver glory. Night has fallen in a moment. The Southern Cross looks over the mountain range. Overhead the myriad stars pierce the sky's black veil. Somehow God seems here. His works of glory are around us. His peace is in our hearts and a great joy. Refreshed by the breath of the river, we turn to our homes, thankful that in our approach to holy things, and in the in-gathering of these precious lives, we have had a far brighter glimpse of His glory than this tropical night.

And we kneel at our family altars for worship and commend these, his little ones, to the Shepherd's tender care, and claim a like care for these our companions, in their journey across the deep.

Infinite privilege! To claim God's resources.

Unspeakable honor! "Workers together with God."

Opportunities for mission work in Japan are so great that the Protestant missions have united in a call for four hundred and seventy-four new missionaries.

REPORT OF COMMITTEE ON FOREIGN MISSIONS.

Your committee would respectfully report: Two papers have been placed in our hands. First, the report of the minutes of the Commission in China. As the minutes of the Commission were not before us we have no comment upon them only to say that they are, as far as we could judge by the report, to be embodied in the minutes of this court.

Second, the Report of the Board of Foreign Missions. We desire to call your attention to the following facts regarding this report:

First of all, to the excellence of the report. It has been so prepared as to be understood not only by the informed but by the uninformed. Not only by the older in the Church but by the younger. It can be read with interest by the children. And it is not only simple in language but full and interesting.

It should be noted that in spite of the war in Europe and Asia, much of the work in the missions in Levant is being prosecuted with some vigor. We lament that there are very meagre reports from our work in the Asia Minor and Syria fields. We regret that so many of our missionaries have been detained at home when they are so much needed abroad. The multiplied duties and burdens due to isolation of the workers has worked much hardship upon those who are still in the field. The self-sacrifice of those whose furloughs are due this year, and who have expressed their willingness to stay on the field for the present, for the sake of the

work should not be forgotten by the church. Nor should the lesson to the church be overlooked of God's providence in depleting the ranks of the missionaries for various reasons.

Again, we wish to commend the Board of Foreign Missions for placing in the hands of the Synod our mission magazine, the OLIVE TREES. By this means this paper, which has so long been edited by one of the members of the Board now retired, is perpetuated.

It is noted with great satisfaction that the mission in China is reaching out as never before and grasping the opportunities presented. The large number who have been led to Christ indicates the working of the Spirit in greater measure, the open hearts, the increasing missionary zeal. It is commendable that the native church is becoming more active and they are beginning to undertake the erection of their own buildings, in some sections, the work of the ministry, evangelism and teaching, for their own people. We believe that the work of the past year in evangelism is a decided step in advance, in that a native evangelist was looked to largely to do the preaching in the services at Lo Ting and that the church in China is looking forward more each year to becoming self-supporting. We again emphasize the need of prayer for our work in the out-stations of the church; the need for greater consecration of children and money to Christ. The church should not forget to study carefully the excellent chart submitted by the Board so as to acquaint themselves with our missions.

We make the following recommendation—

1. That the church engages in unceasing prayer for our Foreign Mission work.

2. That we now engage in prayer of thanksgiving to God for answering some of our prayers of the past year, led by S. Edgar and F. M. Foster.

3. (1) That the action of the Board of Foreign Missions in taking over the OLIVE TREES from the hands of Rev. Dr. Sommerville be approved.

(2). That the magazine be conducted as a Missionary magazine.

(3). That the receipts for the Missions be published each month.

4. That Elders and Pastors use every lawful means to place OLIVE TREES in every home where it has not yet found entrance.

5. That all treasurers' reports be made in terms of American money even though it be only approximate.

6. That the Board be commended for the carefully prepared statistics to be appended to their report, and that it be made a permanent feature of the report.

7. That our foreign missionaries present be presented to the court and that in connection with the address of the Secretary of the Board and that in behalf of the Board, D. R. Taggart be given fifteen minutes to represent the work in China, and that the others be given three minutes each.

8. That R. C. Montgomery, S. A. S. Metheny, William G. Carson and Joseph M. Steele, whose terms have expired as members of the Board, be chosen their own successors.

Respectfully submitted,

J. D. EDGAR, Chairman.

G. M. ROBB,

A. M. THOMPSON,

R. C. REDPATH,

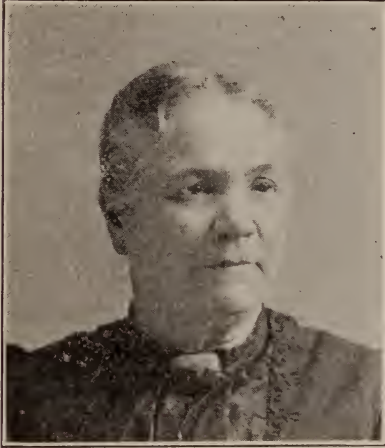
R. J. BOLE.

THE CHURCH AS A TEACHER OF ECONOMY

An elder in the Established Church Assembly (Mr. T. M. Watson, Glasgow) presented an overture asking that the Moderator be appointed to issue a pastoral letter to members and adherents urging the necessity of strict economy in the present crisis. The Rev. Professor W. P. Paterson, in moving the adoption, proposed also that the Assembly should appoint a committee to confer with the War Savings Committee and take steps to organize the support of the Courts and membership of the Church in the promotion of prudent schemes of public and private economy. He said the Church could do more than any other institution in promoting this great cause. Lord Balfour, of Burleigh, who seconded, made the interesting remark that if the 25,000,000 of people who used matches used one match less each day it would mean a saving of £250,000 in the year. The proposals on the matter were adopted by the Assembly.—*The Reformed Presbyterian Witness*.

A friend after reading the above thought that Lord Balfour's statement could not be true. He counted a box of matches and found that the statement was true. That 25,000,000 people saving one match each day would save \$1,250,000 in a year. What a great need there is in this land and among Christian people for a campaign of saving. How much do we waste and throw away that might be put to the advancement of the Kingdom of Jesus Christ. The Church in this land could well call upon her members to unite in a "Conservation of Waste" movement which would be following in the footsteps of Jesus, Who said: "Gather up the fragments that nothing be lost."

IN MEMORIAM



MRS. LETITIA M. DODDS.

THE LAST OF OUR PIONEER MISSIONARIES

In October, 1856, the first missionaries of the Covenanter Church, R. J. Dodds and Joseph Beattie, and their wives, sailed for Syria. On June 15, 1916, Mrs. Letitia M. Dodds, the last of that company, closed her eyes on this world, at the age of 82 years and six and a half months.

A large number of friends gathered at the Aged Peoples' Home at 10.30 A. M. on the 16th to attend the service conducted by Dr. T. H. Acheson, who was assisted by Dr. Willson, Dr. Coleman, Dr. Wylie and Rev. J. C. Slater.

Mrs. Dodds went to Syria as a bride in her twenty-third year. The missionaries spent their first winter in

Damascus; Mr. and Mrs. Dodds were forcibly cast out of Zahleh in May, 1858; spent some months in Bludan, a village of the Lebanon, wintered in Beyrout, and spent the summer of 1859 in Bahamdoon, another mountain village. In November of that year they settled in Latakia, which was their home, with the exception of a year's furlough in the United States until they were transferred to Aleppo in 1868.

The dates and birthplaces of Mrs. Dodds' children show how many times her domicile was changed: Archibald Johnson, May 26, 1857, Damascus; Margaret Elizabeth, April 11, 1859, Bahamdoon; Robert James, December 21, 1861, Latakia; Amanda Jane, November 9, 1863, Latakia; Joseph Beattie, December 10, 1865, Lucesco, Pa.; Chrysostom Rowan, December 7, 1867, Latakia; Calvin Augustine, April 5, 1870, Aleppo.

Mr. Dodds died in Aleppo, December 11, 1870, and as soon as Mrs. Dodds' effects could be disposed of Dr. Metheny brought her and her children to Alexandretta, a journey of three days on horseback, where they took the steamer for Latakia. They remained there until spring, when Mrs. Dodds made the long ocean journey to the United States. She with her three younger children made her home for some time with her sister, Mrs. Archibald Dodds at Lucesco, Westmoreland County, and the four elder with their father's sister, Miss A. E. Doods, of the same place. In the summer of 1871 by the generosity of the church a house and farm was purchased for her and her children in the same vicin-

ity. Her father joined her and here she lived until 1888 when she removed to Parnassus. In the fall of 1890 she moved to Beaver Falls, where she lived until 1898, when she went to Colorado to join her daughter and her son, C. R. After the death of the latter in 1908, the daughter having died in 1902, she returned to Pennsylvania, and in June, 1910, became an inmate of the Aged Peoples' Home.

But there were more changes in her life than those of dwelling place. While on her voyage home to the United States in 1865, her mother, her youngest sister, and the infant of another sister died of dysentery, and her first experience on arrival was of bereavement. In February, 1879, her eldest daughter, a remarkably lovely girl, who had almost completed her twenty-first year, died of tuberculosis. The next great change was the departure of her eldest son to Syria as missionary physician. Four years later he returned bringing to her his motherless boy, whom he left in her care. In returning to the field, as all the church knows, he was drowned off the coast of Spain. In March of the following year his boy died of spinal meningitis. In 1890 her second son went as a missionary to Asia Minor. In 1896 the third son completed his medical course and offered himself for Cyprus. During the summer he went with a corps of civil engineers to Central America. Two weeks before the work was completed he was stricken with yellow fever and died there. In 1899 her youngest son was appointed to the Syrian field. Her youngest daughter, who had been a successful teacher, both in Pennsylvania and in Colorado, died at La Junta, March, 1902. Mrs.

Dodds made her home with her son C. R. and his wife until the death of the former in 1908. Only two were left of the seven children whom she had brought from Syria.

Such a series of trials might have broken the spirit and made her an unhappy and gloomy woman. This was not the case. Every one who visited her can testify to her uniform cheerfulness. Her life was one of vicissitudes. Of an even temper and contented disposition she was never known to complain. All her friends witness to her amiability and her enjoyment of the privileges of the Home. Her many bereavements were borne with Christian fortitude. Her record is remarkable; three sons in the foreign field, their terms of service added to her own fourteen making forty-four years of service in her own immediate family; adding her husband's fourteen gives fifty-eight; a third son ready and willing for the foreign field when called higher. The two sons who remain are both pastors of Covenanter congregations.

So long as she was able to read and sew she kept busy. In 1912 she had a slight stroke which affected her speech, and made conversation painful both to herself and to those who talked with her. I do not think her mind was affected, for she enjoyed having one tell her all the news, and apparently understood all that was said; but she was unable to co-ordinate her words so as to answer connectedly and this annoyed her. This trouble increased, and by and by she seemed to be confused as to the identity of her friends and relatives. In December, 1915, she had another stroke which affected the whole left side, and made

speech almost impossible. She was confined to her bed and under the care of a nurse until her release came at 6.45 A. M., June 15, 1916.

I wish some one else might tell of the services and the concourse of friends present on the following day. I fear lest I exceed the space allotted to me. At 1.30 P. M. a number of friends took the train at Union Depot for Garver's Ferry in Westmoreland County, the nearest station to the cemetery at the old Brookland graveyard, the burying place of her husband's people. As the carriages wound up the long steep hill the rain began to fall, and increased in volume till at the cemetery it was pouring. A number of friends had assembled for a last look. It was still raining heavily while the coffin was lowered into the grave, and during the short service conducted by Rev. Robert Park. Providentially her two sons had come on from Synod and were there. I remarked that it seemed more like a bridal than a funeral. So long had the spirit been imprisoned in the body with all the flavor of life lacking that her death was like the freeing of Lazarus from the hampering graveclothes. After more than eighty-two years of life on earth she had entered into life eternal.

Thirty-seven years ago we laid Lulu there in the deep snow, now the mother sleeps beside her daughter, and her little grandson. Scattered family! Some in Colorado, one in the Orient, one in the deep sea, and these here. I could but think of Bunyan's pilgrims waiting by the river, till the turn of each to cross over should come, and of the joyous welcome that awaited them on the other side. Happy the mother the most of whose children are there to greet her!

MARY E. METHENY.

The Woman's Missionary Society of Clarinda congregation desire to place on record a tribute of love and respect to the memory of Mrs. Elizabeth Scholes, who entered into rest April 12, 1916.

Mrs. Scholes took a deep interest in the work of our society, but on account of being a cripple caused by a fall, she endured much bodily suffering, and was not able to attend many of our meetings. Her husband had been accidentally killed about three years ago, but Mrs. Scholes never uttered a word of complaint. No one will be missed from our church more than Mr. and Mrs. Scholes, as their seat was never vacant if their health permitted their attendance. Mrs. Scholes was naturally of a cheerful, sunny disposition and bore her sufferings with great patience. She always had a smile for everyone, and said, "Our Heavenly Father knows what is best." Old and young alike enjoyed being in their home. They were good company for the older and could also share in the fun of the younger.

To her sorrowing loved ones we extend our heartfelt sympathy and commend them to the care of Him who makes no mistakes.

COMMITTEE.

RESOLUTIONS ON THE DEATH OF ALEXANDER McCONAHY

Whereas, It has pleased our Heavenly Father to remove from our midst the senior member of this court, Alexander McConahy; be it resolved,

First—That we recognize the sovereign right of God to do as seemeth good to Him.

Second—That realizing his great worth as a member of this court we express our appreciation of his character and a sincere sense of loss in his passing.

Third—That we be admonished by his death to be more earnest and zealous in the Master's work, knowing that we, too, must give an account of our stewardship.

Fourth—That we extend our sympathy to the bereaved family and commend them to the love and care of our Heavenly Father who earnestly desires us to cast our burdens upon Him.

Session of the R. P. Church of Princeton, Indiana.

A TRIBUTE BY A FELLOW-WORKER

My first meeting with Rev. J. Boggs Dodds was about 1891. My first impression was, "here is a man out for work." I have been more or less in touch with his life ever since and have never had cause to change my opinion. He was always out on work for the Master. Always too busy with the present to worry about the future.

His first pastorate was at Olathe, Kansas, where he gave great satisfaction for the short time he was there. About that time the Church had been calling for over a year for a minister and doctor for Syria or Cyprus. After waiting for others to go my wife and I decided to offer for the service. I went down to talk to Mr. Dodds about it. I found him in the barn. When I told him our decision he grabbed my hand and said: "You are the man I have been looking for. We will go together," and he asked me to join him in prayer there on that barn floor. He and Mrs. Dodds left that fall and we went the next summer, as soon as we could get ready.

Mr. Dodds inspired all with whom he met to a better life and service. We were together in the Suadea field for three years, after which we were transferred to Cyprus. Many of our happiest days spent in mission work were passed at Suadea. He was a man well fitted for work among the poor and down-trodden for whom he always had a tender heart and was ever ready to talk over their troubles and point them to a better way of life and help relieve their distress. He had strong convictions and a determined purpose to follow to the end what he believed to be the right, yet ever ready to con-

sider the views of others. Only those with such strength of character can stand the strain of mission field.

Our families lived in the same buildings during our stay in Suadea. We had times of joy and also of sorrow. We had entertainments for the children of the school in our homes and we trimmed little coffins, but in all Mr. Dodds helped us to look to the hand above and to trust the everlasting arms. After about ten years of service he was compelled for reasons of health to give up the mission field. This providence of God is just as mysterious as why he called him home from Greeley where he was in the midst of a great work.

His work in the mission field is a matter of history and yet present in the minds of many of us. His work since coming home is known to the church. He had been in Greeley only a short time but had become a power there for good. What I saw and heard from people out of our Church, as well as in it, on my short visit to Greeley to take a last look at the form of a brother we loved, impels me to say a mighty man has fallen and a prince has been called home.

W. M. MOORE, M. D.

WOMEN OF THE WORLD

Christian	238,000,000
Pagan	69,000,000
Confucian	128,000,000
Hindu	95,000,000
Buddhist	73,000,000
Mohammedan	100,000,000

"To these 500,000,000 of women, only women can go. They are in harem and zenana; they are field laborers and burden bearers; they are caste-bound and foot-bound and soul-bound, in a bondage that you who breathe this free air cannot understand. Who will go and tell them of the world's Saviour, woman's best Friend?"

The L. M. S. of the Evans congregation have held eleven regular meetings during the year beginning May, 1915. Fourteen were enrolled as members, and the average attendance was nine.

The society completed the study of Dr. Bolph's book, "Fifty Years of Mission Work in Syria." Our corresponding secretary, Mrs. Blackwood, conducted the study. Six all-day meetings were held; the work consisted of sewing carpet rags for the Indian Mission, also a black quilt was made and sent to the Aged People's Home.

The society will take up the study of "The King's Highway" for the coming year. At our May meeting the following officers were elected: President, Mrs. Jas. Beattie; vice president, Mrs. McBurney; recording secretary, Mrs. Grant; corresponding secretary, Mrs. Blackwood; treasurer, Mrs. John Beattie.

Respectfully submitted,
MRS. JAMES BEATTIE,
 President.
MRS. GRANT,
 Secretary.

Treasurer's Report of the L. M. S., of Evans, Colorado, for the year, May 1, 1915, to May 1, 1916:

RECEIPTS.

Balance on hand	\$.06
Dues for year	12.30
Donations	14.10
Received for work	4.10
Total	\$30.56

DISBURSEMENTS.

Southern Missions	\$5.00
Syrian Relief Fund	10.00
Church expense	5.00
Rugs (for Indian Missions)	2.10
Postage and freight	2.41
Work	1.80
Aged People's Home (through quilt)85
Total	\$27.16
Total receipts	\$30.56
Total disbursements	27.16

Balance on hand

Respectfully submitted,
MRS. J. F. BEATTIE,
 Treasurer.

The W. M. S. of the Cincinnati congregation desire to record their sincere appreciation and admiration of the faithful, capable service of the late Miss Mattie R. Wylie, in her work in the Syrian Mission. We pray that we may follow her example in more vital interest and active support in the work of the Master among the unsaved. "Blessed are the dead that die in the Lord, that they may rest from their labors, and their works do follow them."

THE COMMITTEE.

KING KHAMA'S NEW CHURCH

There have been few more striking scenes in the native life of South Africa than the opening of the new church at Seruwe, the capital of Chief Khama's country.

This Christian chief, who is now in his eightieth year, has long been held in high esteem by the British Government, but many feel that the completion of this church is his greatest achievement. Khama and his people have been concentrating their energies for years upon the huge undertaking of building the church. It is built of reddish limestone, quarried from the surrounding hills, and stands alone on a prominent rise at the southern end of the town.

The opening ceremony was performed by the Resident Commissioner of the, Bechuanaland Proctorate, and there were from 200 to 300 white people present, many having come from long distances in order to be there. The natives in the audience must have numbered from 10,000 to 15,000. After a religious service in the building, Chief Khama presented the key to representatives of the London Missionary Society.—*The Missionary Review of the World.*

The Foreign Mission Board, which held its regular meetings bi-monthly on the last Tuesday of the month, has changed to the second Tuesday of the month.

HOME MISSION FIELD

APACHE, OKLAHOMA.

School closed at the Mission on May the 16th. That was a week earlier than was first planned. It was to have gone on till the 24th, but Miss Wilson, who had charge of the cooking this last winter, was called home on account of the sickness of her sister; also two or three of the children took the measles, so it was thought best to close school and all the children were sent home except the sick ones.

Miss Wilson is expected to return to the Mission some time this month. Miss Blackwood has stayed over to take her place until her return.

After the children leave for their homes the quiet about the Mission grounds is almost oppressive for a while. Like all lively children they play with all their might.

Last week there was a funeral. Patrick, a son of Weruqi, was buried beside the graves of four others of that family who have passed away within a few years. They had all been school children here except this one, who was not old enough to enter yet. There was great wailing at the grave. The father is not a Christian, and the friends who gathered were connected very intimately with the old road and so followed the old custom.

All our hearts are rejoiced by the translation of two new Psalms by Yellowfish and his sons. Wednesday the Prayer Meeting was led by Yellowfish and the subject was the "Lord's My Shepherd." He explained it out very fully, and then they sang it in Comanche. He had called for the singing of it in English first. In the course of the meeting they also sang the old Comanche Psalm (71: 1-2-17-18) and at the close he explained and sang the

third one that they have finished, Psalm 134. He also announced it to be sung in English, which was done. The Indians will soon get the Comanche words so they will be able to sing together and then the Psalms will mean so much more to them.

Another worker has been added to the list at the Mission. His name is Harold Foster Thompson. He is inexperienced as yet but is learning fast.

PHILADELPHIA

The work at the Mission is of rather a scattering nature during the summer. Quite a number of our Italian families have gone to the country.

Mrs. Peebles and her daughter have taken three of our brightest girls to Northfield again for two months. Friends in Philadelphia have kindly provided for the board and traveling expenses.

Miss Forsyth has already sent two mothers and six children to the country for a week, through the Country Week Association; and about fourteen boys and girls, for two weeks, through the kindness of the Bedford Street Mission. Mrs. Dodds, of our First Church, has charge of the boys' camp for the Bedford street work.

We hope to send others later. This opportunity in the country not only helps them physically but also shows Christianity at work. It is encouraging to see Jewish fathers and mothers, even in the face of jeers and threats, handing over their children, with confidence, to the care of Christian Gentiles.

Miss Emma McFarland, who was formerly in our Indian Mission and who has just finished, in the University of Pittsburgh, a special course of study and practical work, dealing especially with the Foreign problem, will work in our Mission for two months during the vacation period of the regular missionaries.

SPECIAL ARTICLES

**THE RELATION OF THE WAR,
UNDER CHRIST, WITH THE
EVANGELIZATION OF THE
WORLD.***

By REV. J. M. COLEMAN, D. D.

One of the earliest facts in human history is the advent of sin, and through it man lost communion with God above him, with the earth beneath him, with his fellows about him.

Somewhere toward the end of human history the announcement will be made, "The kingdoms of this world are become the kingdom of our Lord and of his Christ." Between these two far-separated events comes in man's social redemption through which by the grace of God he regains communion with God, with nature and with his fellow-men. I need scarcely say to you that this is not brought about by means of resident forces from within. Man lost the power to rise when he hid himself from God. It is the work of transformation by the Holy Spirit coming from without. What is, then, the connecting link which joins event to event, epoch to epoch, and age to age? It is the blood red line of the redemptive work of Jesus Christ. He that has failed to read that between the lines of his history has missed its meaning. Through all the rise of bloody empires and the reign of cruel kings, over all the unjust legislation in criminal and civil codes by which the

weak are surrendered to the lust of the strong, over all the records of man's inhumanity to man there stands in words that burn "the blood of Jesus Christ cleanses from all sin." This is the divine factor in redemptive work. But as there is the divine and the human in the Christ, so there is, in the historic process, the world's evangelization. In this you and I here tonight in this modern Babylon, each has his part. We are not sent out to win, but to witness; not to achieve but to surrender to the Holy Spirit so that he can do mighty works through us. Now what is the relation of this greatest outstanding fact of human history; the social redemption through world evangelization to the war. That it, as an historic event of world significance, must have a relation is evident. What is it?

I feel no divine call to prophecy tonight. I remember that the prophecies before the war have failed. Germany expected to be in Paris in three weeks; she expected disloyalty in Canada, in Australia, and especially in South Africa; she expected rebellion in Ireland, India, Egypt and Russia; she expected that through the proclamation of a Holy War, Mahomedans would become a sword of flame as in earlier times. The Allies also had their prophecies. They are not mentioned now. Men tell us what will come after the war. Some see the fall of Hohenzollern, the debacle of militarism, the disintegration of Moham-medanism, the downfall of Catholicism. I shall not try to read the future for you tonight farther than revelation warrants, but I would say this;

*Given at the Foreign Mission Conference at the late meeting of Synod and requested for publication.

that after all these things the war has put a question mark.

One fact is evident to me, and I think to you tonight, that there is and can be no direct relation between this world war and world evangelization. The relation is indirect, the two events are opposed to each other.

God can fashion tools for heavenly service by the fires of hell, but that is an indirect method. He makes the wrath of men to praise him. That is indirect.

Let us keep in mind that war is a symptom. It is not the disease. That is why men have failed, in their plans of conferences and arbitration treaties, to get rid of war. They were trying to cure symptoms. The disease is unbelief in God and unbelief and suspicion as regards our fellow-men. That is what made this war. Not the taking of that worthless life at Sarajevo; not the Kaiser, not the general staff. It is social atheism. We have a good many reasons for the irrational preparedness movement in this country. Its cause is social atheism. There has been an intellectual atheism in Germany, in America. In Germany it became practical atheism in the declaration of war. The Universities of Germany, her press, often her pulpits have been undermining faith in our fellow-men. That is what our press, sometimes our pulpits, sometimes our religious papers are doing, undermining faith in our fellow-men.

Christianity was and is international. It was intended to break the line of race. What the German school did, what our preparedness advocates are trying to do here is to build up race prejudice, get us back in Judaism, to the hating of foreigners.

Along with that denial of human brotherhood which is the essence of militarism, goes its correlative, denial of the supremacy of God in human affairs. We have here the roots of the Upas that is bearing fruit in Europe.

Not only does war deny the fatherhood of God and the brotherhood of men, but it also denies salvation through Jesus Christ. Salvation demands repentance, it requires forgiveness. "He that loves not his brother whom he hath seen, how can he love God whom he hath not seen." And as men look across the shell swept field, with eyes half sightless with fumes of gas, and nerves shattered with the awful strain of battle, do they see brothers coming with fixed bayonet? War is a practical denial of the bases of evangelization.

But there is an element that is common to both. That element is sacrifice. We are not hearing much from France, but the mothers and daughters of that country are suffering wordless agonies. They have given fathers and husbands and lovers and sons and they are not shedding tears. In supreme sacrifice women do not weep.

It takes sacrifice for world evangelization and the work falters because it is refused. For each day of this war there is a cost of \$80,000,000 and ten thousand dead and wounded. It costs \$8000 to put a man out of the ranks. Men could kill their enemies with kindness for a tithe of that amount.

With that expenditure of men and money how long would it take to evangelize the world? War is a matter of years. We might count

world evangelization by days if that force which is inspired to kill were inspired to save.

Here is the point where the miracle must be wrought, it is the world problem. Let me state it more clearly. Our question, the world's question, God's question is how to mobilize men to save as they have been mobilized to kill. How shall the sacrifice to kill our enemies be turned into the sacrifice to save.

You say this is impossible; then I say the evangelization and redemption of the world is impossible. Our first issue as a church is in America. We do not have to choose the issue. It has been chosen and is thrusting itself at us in each morning paper. It is the atheism of force, the social denial of God and humanity, which we call militarism in Europe, which we call here preparedness. And we must remember that "this kind goeth out only by prayer and fasting." I believe in the world redemption and therefore in the means to this end, the world evangelization. War is based on unbelief in God; we must defeat it by the larger faith; war instills hatred of our fellows, we must destroy it by a larger love. War demands the sacrifice of life and means to slay; we must transform that into a sacrifice which knows no barrier of color, no gulf of race prejudice, no caste, no aristocracy. There can be only equality, democracy and brotherhood around the cross. I do not know whether Constantine at the Milvian Bridge saw in the heavens the sign of the cross and with it the sign, "In hoc sig no vinces." I do know that in that sign the individuals and the kingdoms must and shall be won to the

Christ. Men must turn from the atheism which puts its trust "In reeking tube and iron shard." All valiant dust that builds on dust and guarding calls not thee to guard.

There is a higher call than fatherland to kill the stranger at the gates. It is, if need be, to die with Christ for him.

GOD OVERRULES EVIL FOR GOOD

In the United Free Church Assembly, Sir. Andrew H. L. Fraser, a retired Anglo-Indian ruler of high reputation, speaking on behalf of the Foreign Mission Report, said that while the population of India had increased about 7 per cent. in the last decade dealt with by the census, the native Christians had increased by 34 per cent. in the same period. He declared that Indians were not such fools as to think it was Christianity that had brought Europe into the present terrible condition. He quoted from a letter which he had received from one of the greatest Mahratta Brahmin statesmen, who wrote: "What a wonderful vindication of all you and others have done in favor of religious education in India is found in the political international situation which has been produced in Europe by a national system of education which has repudiated religious obligations of national life and policy."—*The Reformed Presbyterian Witness*.

HAS THE LORD JESUS GIVEN ABILITY TO THE COVENANTER CHURCH EQUAL TO THE TASK UNDERTAKEN?*

By REV. DELBER H. ELLIOT.

The answer depends on whether the Lord Jesus has given her the task. If she has taken it upon herself and is asking God to conform to a standard of her own, we must answer in the negative. We cannot tell God what we have decided to do and expect Him to furnish the ability to do it.

But if the Lord Jesus by His Spirit has given the task, we can answer in the affirmative, for God never lays a responsibility on His people without the promise of the power to carry it out. "Go ye" could not be complete without the corresponding "Lo, I am with you always."

We take it that the Covenanter Church has been guided by the Spirit of God. We believe the Lord Jesus has laid before us a definite task in the evangelization of the world. And the Lord Jesus never fails to furnish the ability commensurate with the task. Ability and responsibility are two things which God has joined together. One thing is certain; we will be held responsible only to the extent of our ability.

WHAT IS OUR TASK?

God has led the Covenanter Church into two great centers in the foreign world—one in Turkey, the other in

China. In the one we have a parish of nearly a million souls; in the other a district comprising nearly two million. Two and one-half or three million souls to be reached by a little church with less than 10,000 members! It has been calculated that at least one missionary should be sent abroad for every 25,000 of the unevangelized. This would mean that from the church universal one missionary must be sent for every 1000 members at home.

The Covenanter Church has thirty foreign missionaries on salary or one to every 315 at home. But to man our fields we need 90 missionaries more. This would mean that every 78 at home must send a missionary abroad. Do we have the ability to do that? We sent 350 picked men during the Civil War to help free one million slaves from temporal bondage. Is it less important that we free three million souls from spiritual bondage?

The Covenanter Church has been given her share of the world's wealth. To keep our 120 missionaries in the field we would need about \$100,000 a year besides field expenses. We gave \$4.49 a member last year, or eight and one-half cents a week, a little more than a penny a day, making nearly \$39,000 for foreign missions. Multiply this by three and we would have sufficient funds to keep 120 workers on the field.

Would it be unreasonable to suppose that the average annual income of the members of our church is \$350 a year? We could hardly live for less and we are expected to tithe our living. If this is reasonable, we should have about \$330,000 of tithe money. It costs about \$200,000 to support the

*Given at the Foreign Mission Conference at the late meeting of Synod and requested for publication.

work at home. We should have left for foreign missions \$130,000. This amount would support our 120 missionaries with an average salary of \$1000 and leave \$10,000 to spare. Haven't we the ability to do that?

WHAT CONSTITUTES ABILITY?

At once we think of the Missionary Miracle and say "What are these among so many?" A similar situation confronted the disciples. Five thousand hungry people out in a desert place and only five barley loaves and two small fishes with which to feed them! The disciples were unable to meet it. Some said, "Send the multitudes away." Philip suggested that the disciples buy bread, but that was out of the question. Andrew pointing to the few loaves and fishes hinted that they might use what they had, "But what are these among so many?"

It is Christ that solves the problem. There are four factors in His solution. The first is *Obligation*. He says "Give ye them to eat." There was the commission though it seemed an impossibility. The second was, *Organization*. "Make the people sit down and they sat down in ranks, by hundreds and fifties." Here was an orderly arrangement by which the work of feeding was to be properly distributed. Our church has had proportioned, her share of the world responsibility. The third is *Consecration*. Christ says, "Bring them hither to me" and He took the loaves and fishes and looked up to heaven and blessed them. Then the little that they had was more than sufficient to meet all their needs. The fourth was *Distribution*. "He gave to the disciples and the disciples to the multitude." They were to give

out just what Christ gave them. This sums up the ability of the disciples to feed the hungry multitude with little in sight with which to do it. First there was a band of consecrated men who had received the commission. Then each took his share of the responsibility. Then Christ blesses the means they have, when they are ready to use them. Then they distribute to others. The men, plus the means, plus the Master, equaled their ability.

The Covenanter Church has a few men, and she has some limited means, and she has Jesus Christ, and that equals the ability to perform any task that the Lord Jesus lays upon her.

But the battle is the Lord's. When that sneering ship master said to Robert Morrison as he embarked for China: "So, Mr. Morrison, you expect to convert the Chinese do you?" Morrison's reply was: "No, sir, I expect God will." So if you ask whether we have the ability to meet this task we reply, "No, sir, but Jesus Christ has, and we have Jesus Christ."

HOW ARE WE MEASURING UP?

The message that inspired Livingstone to turn from China to Africa was in one sentence spoken by Robert Moffat. It was this, "I have sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has ever been." There are 425 villages in Cyprus of which our missionaries reach but thirty; 4000 in Syria and we touch but thirty of these!

Ability to handle our task does not mean that we are ready at this moment to walk out and capture 3,000,000 souls for Christ. But it does mean

that the resources for the task are placed at our command. God did not build that railway through the Canadian Rockies which half a century ago would have been pronounced an impossibility. But He did place at man's command the resources necessary to do it. He provided for the scientific education of man. He hid in the earth the materials that man could mine out for the construction of the great machinery by which they could tunnel through the granite base of some mountains and bridge together the snowy peaks of others.

God is not going to China and convert 2,000,000 souls without the instrumentality of men, but He has placed at our command the resources necessary for the work. He has opened the way of transportation. He is making it possible for our sons and daughters to get an education. He has given us the means of grace by which we can grow into men and women of God. He is handing us the Sword of the Spirit. He has given us the lever of prayer by which, if placed on the fulcrum of a holy life, we can move the world. The boundless power of the Holy Spirit is awaiting our call. That looks like ability equal to the task.

But how are we measuring up? Are we commanding the resources? Are we as a church laying our sons and daughters on the altar of service? Have we placed our wealth at the feet of Jesus? Are our people developing the holy men and women of God. Are we learning how to use the Sword of

the Spirit? Are we moving the world by prayer? Do we have the faith to command the Holy Spirit's power for service? What we need today is to learn how to discover and mine out the resources of Jesus Christ.

Our victory will depend on becoming filled with all the fullness of God." In a temperance fight in Texas some years ago a liquor man made an address in which he said: "We are bound to win. We have the law on our side. We have custom on our side; we have the drinking men on our side, and we have money on our side, and money is power, and don't you forget it." Soon after Francis E. Willard in the same state delivered an address in which she said, "We are bound to win. We have aroused sentiment on our side; we have sober men on our side; we have the women on our side; and we have God on our side, and God is power, and don't you forget it!"

The Covenanter Church will meet her task as soon as she can say: "We have a consecrated membership on our side; we have dedicated sons and daughters on our side; we have a praying church on our side; and we have God on our side, and God is power!"

We will see the sun rise of a new day as soon as we all can pray:

Just help me surrender my life, dear Lord,

My talents, my money and all.

If you show me Thy will

I will follow Thee still,

I am ready to answer Thy call.

Just tell me what You want me to do, dear Lord,

Just tell me what You want me to say.

When You call me to go

I will never say "No!"

I will follow Thee wholly, today.

NEWS FROM THE FIELD

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,
Philadelphia, Penna.

We are glad to have items from each station, and especially glad that we have heard from our missionaries at Mersine and Latakia. Two communications from Rev. A. J. McFarland were received. One was written on March 2d, and the other on March 17th. Dr. Stewart's letter bears the date of April 15.

* * *

Latakia, Syria.—Dr. Stewart writes "I have just received yours of February 17, 1916. Today received the *Christian Nation* of February 23d. No OLIVE TREE: since that for December.

For prudential reasons our outside schools are discontinued for the present, but, of course, the teachers cannot be dropped at once. Many of them will continue to do Bible work. The school work here is in good shape, and we expect to continue it until July 1st at least. All well to date."

* * *

Mersine, Asia Minor.—In his letter of March 17th, Rev. Mr. McFarland says: "Attendance at all the services has kept up well considering the enforced absence of many on account of the war. At the home station the average has been about sixty at the morning service and forty for the evening, at which we have been studying together the Shorter Catechism, and about the same number at the Wednesday prayer meeting. About two hundred are present at the chapel service daily. In Tarsus the church attendance has been about one hundred and twenty on the average. The school attendance is one hundred and twenty.

Communions have been held here, with thirty-three at the table; at Tarsus there were twenty-six, and at Alexandretta, where communion was held on invitation of those in charge, twenty-three partook of the sacrament.

In all, the year has given us new appreciation of the 91st Psalm and other similar portions of the Word, and we are very grateful for the intercessions of the Church in our behalf, and, above all, to Him whose we are and whom we serve."

* * *

Larnaca, Cyprus.—Mrs. Walter McCarroll, who returned to America in poor health, is with her friends on College Hill, Beaver Falls. She is resting, and very slowly regaining her strength. The two eldest children of Mr. and Mrs. McCarroll remained in Switzerland, the younger ones returning with their mother. The Board has granted Mr. McCarroll leave of absence from Cyprus for two months this summer. He will spend the time with his boys in Switzerland.

* * *

The American Academy closed its work in June. Mr. Dwight H. Conner, whose term of service has expired, has been asked by the Board to remain in the work another year. His decision has not as yet been received.

* * *

CHINA

Lo Ting.—Rev. D. Raymond Taggart and Mrs. Taggart with their two little daughters arrived at Vancouver Tuesday, June 6th. They hastened

immediately to the bedside of Mrs. Taggart's mother, Mrs. Jesse Wilson, at New Concord, Ohio. Mr. Taggart returned to Synod at Chicago on Friday, June 9th. Mrs. Wilson was able to recognize and converse with the travelers. Her condition is unchanged except that she is growing weaker. Her daughters, Mrs. Taggart and Mrs. E. C. Mitchell, also of Lo Ting, China, are in constant attendance on her as she calmly and joyfully awaits the time of her release.

* * *

Mrs. Mitchell is much improved in health and they expect to return to China in the Fall.

* * *

Do Sing.—Writing on May 12th, Dr. A. I. Robb adds as a postscript to his letter: "It is reported that nearly all our leper converts at Do Sing were murdered by soldiers last Monday and their boats burned."

* * *

Mrs. Kempf says that on April 30th Mr. Kempf conducted communion services in Do Sing. There were fifteen from the Do Sing congregation who communed besides the ten lepers on the river bank, who are most anxious to hear the Word. There was an accession of three, one of them from the Roman Catholic church. Some were prevented from coming on account of the disturbed condition in the country.

* * *

Tak Hing.—At the Spring communion nine missionaries and one hundred and twenty-five Chinese communed. This was the largest number in their history. The total increase was 26, of which 24 were by profes-

sion and baptism. Every institution on the place contributed directly except the Training School, where all are Christians. There was one from the Woman's School, five from the Girls' School, and four from the Boys' School. Of these last, two were teachers and two pupils. The hospital contributed two and the rest were brought in by evangelistic effort. Half of these are city people of Tak Hing.

* * *

Miss Rose Huston, who sailed at the same time as the Taggart family, arrived safely and was an interested attendant at Synod.

* * *

Dr. Wright sends the news from the hospital and gives the following items: "During the last month the Wednesday afternoon prayer meeting in the hospital has been very well attended."

* * *

"Thus far during the year the inpatients have been few, but all have declared themselves believers before leaving. This speaks well for the faithful work of our native co-laborers. One woman patient was baptized last Saturday. Several had arranged to appear for examination but were hindered by the state of unrest that prevails in some localities. A Cheung presented two of his converts who passed an excellent examination and were received."

* * *

"The forces of the hospital and woman's school have gone out into the country each Sabbath and have a goodly number of inquirers as a result of their work."

* * *

"A large concern having stores in Canton and Hong Kong, and which is

entirely Chinese, has in its Canton branch a Christian society which publishes its own paper devoted mainly to matters pertaining to Christianity.”

* * *

“Robbers are a disturbing factor in many country places. We frequently see those who have not only lost their goods but have had some of the family taken for ransom or killed by these outlaws.”

* * *

“Our little blind boy, Ned, has completed the alphabet under Miss Hus-ton’s instruction. He was baptized last Saturday.”

TAK HING

In a private letter under date of March 21 Dr. Wright gives this interesting statement of the work being done by the medical students, who evidently love to tell the tidings: “The most of the hospital patients have gone home on account of the threatened revolutionary trouble, and so we are having more time for class work. This year the members of the class plan to go each Sabbath to some village to preach. On the first Sabbath of this month they talked to 120; on the second, to 210; on the third, to 230. at one place a school of 30 boys invited them to speak, and all expressed a desire to know more of the doctrine. They gave a few copies of gospels to the school, and will return next week to talk more with the boys. There are three young men and two young women in the class. Two men and one woman go on this work every Sabbath, accompanied by a woman from the woman’s school. One remains to care for the men patients, and one to care for the women patients in the hospital. The patients are very fond of talking machine music, and frequently we borrow one and entertain them for a time, after which they are always in a much happier spirit.

“Gambling has recently been allowed, again, by the authorities. Many seem to have gone wild over it. One man brought his younger brother to have his eyes treated. They came several days’ journey and

brought with them \$50—the proceeds of the sale of the younger man’s wife. He said that the lady scolded him so much that he was glad of the opportunity to sell her. The older brother went up street and fell in with gamblers and lost most of the money. He stole an umbrella to pawn and lost this money also. He stayed up street till all were sleep in the hospital, and then came down and got his brother out and left for their distant home. I felt real sorry to lose them, for the younger brother’s eyes were in such need of care that I fear he will permanently lose his sight.”

“The problem what to do with the leper women and girls is a trouble to us,” says Dr. Wright. “There are no asylums for such people, but the men can make a living by begging. All are outcasts and a respectable woman or girl prefers self-destruction when they know what is the trouble. We heard of a case where the father hired soldiers to dispatch his daughter, as he thought it a more humane way than to turn her out of a home. The poor, unfortunate girl had once come to us for treatment. What brings it home is that they often bring them to us for final diagnosis, and to see if we have any way to help. We have tried to get the officials to give a plot of ground on which to build a home for such unfortunate people, but have succeeded in getting only good promises, thus far.” Some of these outcasts, without God and without hope in the world, are coming into the light, accepting salvation (which will be perfected, at least in the next world), and joining the church. Can’t the people in America do something more for them?

They have caught the “conference” spirit at the Gregg Memorial Hospital. It is a great thing to inspire the natives with the idea of taking an ever larger part in the glorious task. That our missionaries are wide awake to the importance of this training of the Chinese themselves is manifest from these words of Dr. Wright: “We have the class and hospital workers and some of the woman’s school in for supper every month end, and afterwards hold a conference in which plans for the coming month are discussed, and the successes and failures of the past month gone over. These things are prayed over and wisdom asked for to guide in future efforts. Our motto for the year is: ‘And now abideth faith, hope, charity, these three; but the greatest of these is charity.’”

FIELD REPORTS

REPORT OF DR. C. McCARROLL FOR THE YEAR 1915.

April 15, 1916.

Another year having been marked off the calendar by the passage of time, we herewith submit to you a summary of that which has been going on within our small field of activity. As the year came to us so it has left us, the quiet, dead centre of the hurricane of slaughter and destruction with which we have been and are still surrounded.

While we are anxious for the safety of the lives of our fellow-missionaries in Turkey and the hindrances to the work there, we are thankful that God has kept us all safe from the fears and dangers that beset our less fortunate friends on the mainland.

Aside from some local manifestations that our old adversary is still unchained and working in the hearts of men and boys, the work has gone on much as in former years.

No notable results have followed the work of the year. Still, we believe that the leaven is working, and that in time we will see the effects in the leavening of the mass.

We are evidently still regarded by some of the Greek leaders of thought as a danger to the community, as we understand they frequently publish articles in the newspapers warning the people against us as trying to change the faith of "the poor innocents." We pay no attention to these attacks, but consider them as so much free advertising. At least the number of patients is apparently not decreased by these articles.

Owing to the difficulty in keeping soul and body together here in Cyprus, a considerable number of Cyproits went to America this spring to make their fortunes. We hope that there they will learn that which we have been trying to teach them here—what true Christianity is; and if they should return to Cyprus in the course of a few years they may be the means of turning their own people to righteousness.

During the past year the work was carried on as usual, with a break of a few weeks last summer, when the family went to the hills, and I felt compelled, by reason of the unusual heat of last summer and being afflicted with Job's physical trouble and other reasons, to take a rather longer vacation than usual. However, the statistics show that we have put in a rather full year of work, and that, in spite of the hard times and increased cost of living, our receipts were nearly the same as the preceding year. But on account of the enormous increase in the price of drugs, especially quinine, which is the one thing needful, the expenses are much higher than formerly.

Services were held regularly every Sabbath during the year with rather a better average attendance than before. Also the usual services before beginning work each clinic day were held as usual. On these occasions the patients give respectful attention.

The last few days have brought us magnificent rains, the amount being quite unusual for this time of year, and apparently insures a good wheat crop, so that the sufferings of the poor will be somewhat relieved after wheat harvest.

We are sorry to have to record the death of Doros, the oldest son of our evangelist, Mr. Dimitriades, who died in January after a short illness of acute nephritis. While we all grieve for his loss, still his death is not without fruit, as it led to a deepening of the spiritual life of our little circle, and especially that of the father, who now preaches with much more earnestness and has but one thought, that of saving souls.

REPORT OF REV. W. A. McCARROLL FOR THE YEAR 1915.

The return of April brings with it the duty of summarizing the work of the preceding twelve months, from which one somewhat shrinks, owing to the fact of always having practically the same thing to report.

As far as events connected with the great conflict are concerned we are in the position of those who can say, "Blessed are they who have nothing to report," for here we enjoy absolute quiet, even to the verge of stagnation.

On April 4th of last year the sacrament of the Lord's Supper was observed in Nicosia, when twenty-two persons took their seats at the Lord's Table. The presence of the Master was manifested in the unity and desire of all present.

The close of the school year was marked by the usual "closing exercises," when a class of ten was graduated. This class contains five Greeks, two Turks, one Armenian and the two sons of your senior missionary. The interest of the day was deepened by a short farewell address from Mr. R. E. Smith, whose three-year term of service was completed and who was about to return to the homeland to his studies in the university. It was with regret we saw him go, for he had endeared himself to all by his genial manners and evenness of temper. He sailed from here on June 26th of last year. At the same time the family of the writer left for Switzerland.

The failing health of Mrs. McCarroll seemed to make a change of climate imperative; and in view of the further education of the children it appeared wise for the family to go to Switzerland, where they would enjoy superior educational advantages and at the same time be within possible reach from Cyprus. Mrs. McCarroll, however, instead of benefiting by the change, grew much worse and was compelled to go to a sanatorium, where she has spent the past three months in the hope of regaining her health.

After the breaking of so many ties those of us who remained behind had to keep as busy as possible. The month of July was spent in attending to some necessary repairs in the school. In the meantime your Nicosia missionaries had established themselves on the top of Froodos, where they were able to accommodate some of the rest of the workers for longer or shorter periods as proved convenient. The writer spent a fortnight there during the first part of August, and then spent a few days visiting some villages in Kyrenia district, accompanied by

Licentiate Dimitriades. After returning to Larnaca a trip to the Curpass was planned and carried out, in which some twenty or more villages were visited, and about one hundred and sixty miles traveled.

The school year of 1915-16 was timed to begin on September 27th, and work was begun according to schedule, with the largest enrollment in the history of the school for the opening day. Boys from different districts came in as boarders in such numbers that our boarding department was soon crowded to its utmost capacity, the high-water mark being reached when the fiftieth boarder entered. This influx of new and large boys swamped the old element that had grown accustomed to our ways and methods, so that the assimilation of the new element was difficult, and as a result the new element got out of control before the end of the first term. A crisis was precipitated which resulted in the loss of some twenty boys from the boarding department. This relieved the strain considerably for the "masters-on-duty," who have to rise with the boys, superintend the study periods, morning, noon and night, keep order and peace in the dining room and put the ruffians noiselessly to bed. After one day of such strenuous duty the master is ready for a "rest cure."

Mr. C. A. Stewart, who had spent the preceding year in Princeton, studying for his M. A. degree, and the summer in Columbia taking a special course in the teachers' college, consented to step into the breach made by the departure of Mr. R. E. Smith, and arrived here on October 9th after an adventurous and perilous voyage on the "Santa Anna," and a consequent delay of a week in Marseilles. We are grateful to our Heavenly Father for His over-ruling providence, which brought your missionary in safety to his destination and spared him in health and strength for his work here.

The total enrollment in the academy for the first two terms of the school year 1915-16 was 169. The number in actual attendance on March 31st was 129.

In the autumn it was decided to open a girls' school on a small scale, which would also take in small boys too young to be accepted in the academy. This school has been carried on in the church building, and

in its way has been quite successful, a total of thirty-five being under instruction. At the same time a small school for young Armenian children, mostly of our own church, was carried on in the same building, so that we have had one hundred and seventy-seven boys and girls instructed in the truths of the Gospel. According to nationality there were 80 Greeks, 37 Syrians, 27 Armenians, 23 Turks and 10 Jews.

We find athletics necessary in order to keep the boys busy when there are no lessons and keep them out of mischief, so under the efficient management of Messrs. Stewart and Conner our academy has been able to give a good account of itself in hockey and football (association). The "Varsity Eleven" succeeded in winning six out of eleven games played in football during the winter. A very excellent track team has been developed in view of a dual meet with the English school in Nicosia.

On December 12th the sacrament of the Lord's Supper was again observed in Nicosia. This Communion was in many respects disappointing, for only twelve persons communed, some voluntarily abstaining, and others kept back owing to neglect of the ordinances or dissensions among themselves. Two young men candidates for membership were put on further probation and advised to seek further instruction. One of them was a Turk and had been a student in our school.

After the winter holidays Communion was held in Larnaca following special preparatory services. Five persons were received into full membership and one reinstated. Twenty-three persons communed, including the missionaries.

Seven names, on account of defection or removal, were dropped from the roll of members in Cyprus, leaving the total number of members in full standing, thirty-eight, a net decrease of one.

During the year Kyrenia was visited several times and services held, both in Greek and English with the brethren there.

The usual Sabbath services have been maintained in Nicosia and Larnaca. A Sabbath day's work is as follows: A class for the study of the Catechism at 9 A. M.; an English-Turkish preaching service at 10; Sabbath School at 3 in the school build-

ing, and a Greek-Turkish service at 4.30 in the church; and in addition a service for the Syrians in one of their houses. Last of all, an informal meeting with the boarders closes the labors of the Sabbath.

The cottage meetings among the Syrians have been well attended and followed with marked interest and attention. Whether the seed has fallen in stony or thorny soil and is already withered or choked is hard to say; but at any rate the seed is being sown and the harvest is in the hands of the Lord.

The total number of Scriptures sold, distributed and given out amounts to 658, as follows: 94 Bibles, 376 Testaments and 188 Portions.

The three-year term, for which your missionary, Mr. D. H. Conner, was appointed, expires in June, and as he is anxious to return to the homeland, we are hoping that you will find a worthy successor to him in good time.

Cyprus, so far as the European conflict is concerned, has remained unaffected by the movements of armies and the clash of arms, except for the stagnation in trade, the general rise in prices, and in some parts the scarcity of bread. The reports of prosperity in America have drawn a considerable number of men from Cyprus villages to try their fortunes in the west.

Abundant rains have just fallen, thus insuring a good harvest and a sufficient supply of food for man and beast during the coming year.

We return thanks to the Giver of all good for all the benefits with which He has crowned our lives.

REPORT OF MEDICAL WORK IN LO TING FROM JANUARY 1, 1915, TO JANUARY 1, 1916.

By DR. E. J. M. DICKSON.

At the beginning of the year 1915, in order to meet the demands of patients and to increase the time for uninterrupted language study, the number of clinic days was increased from one to three per week, and this has been found to be more satisfactory.

The Dispensary is located in the same place as last year, which is in an old temple near the principal gate of the city, and

for this we have no rent to pay. The help consists of one boy, who not only assists in the dispensary work, but looks after the Boys' School, which is in the same building. The location is good, but the building is hardly large enough to house both institutions properly.

At each clinic day during the year portions of Scripture and tracts have been sold or distributed to the patients and invitations extended to attend the chapel services. During the coming year we hope to enlarge on this work and have a service conducted at each clinic. This will be possible, as I will be more familiar with the language and I will have the help of my dispensary assistant, who has become a Christian during the past year.

Last spring Dr. Wright paid us a visit and laid a plan before a few of the native Christians whereby they might manage and finance their own hospital without asking for more from the home church than possibly the services of foreign physicians. This plan has been developing in the minds of these men, and at present it appears that an effort will be made during the coming year to procure a site and building for hospital work.

During the first six months of the year one of the government school teachers who could talk English was of great assistance to me. With his services as interpreter I was able to accept several invitations to give talks on health in the government middle school. He was also of valuable help in arranging street meetings, which were held in different sections of the city on Sabbath afternoons.

Part of the month of July, during the West River flood, I spent in Tak Hing. The last week in July until the first week of September was spent in the Canton Hospital. The months of September and October devoted altogether to language study at Cheung Chau, hoping in this way to get a better opportunity to increase my knowledge of Cantonese.

STATISTICS OF LO TING DISPENSARY.

Number of clinics	98
Number of patients treated	1065
Number of operations	11
Balance on hand January 1, 1915....	\$45.70
Received for medicine and fees	191.02
	<hr/>
	\$236.72
Paid for medicine and supplies ...	180.02
	<hr/>
Balance on hand (local currency),	\$56.70

REPORT OF THE GIRLS' SCHOOL AT LO TING FROM JANUARY 1, 1915, TO JANUARY 1, 1916.

By ELLA MARGARET STEWART.

Another year's work is completed, and yet not completed either, as the hardest part is now before us; that is, to write a true and clear report, so that you may see my department just as it is in both its discouraging and encouraging features.

Years ago I read Sheldon's "What Would Jesus Do?" The repeated interrogation made a lasting impression. As a representative of the church at home I often ask myself, "What do you suppose the Board and others who are sacrificing to furnish the funds for the field would do in this case?" Many times I do not know, and it would be impossible to consult with you and meet the emergency. Then, it is that the other question comes to mind, and I thank God for an ever-present Friend and Counselor. I do not intend, however, to imply that I have done His will in everything. Nevertheless, my work among the women, poor and insufficient as it has been, was undertaken only because I felt that the Master would not consider fear of failure and the rush of other duties sufficient excuse for neglecting the women in the church and failing to tell the Gospel message to others who were willing to come to hear it.

With the exception of the time I was away at the coast, two women's meetings have been held each week, one on Wednesday afternoon and the other on the Sabbath. The attendance has varied from one hundred and fifty to eight. A fair average would probably be twenty-five. In America, where women have the same educational advantages as men, it is hard for you to realize how difficult it is to hold the attention of a crowd of Chinese women, who feel that they cannot expect to understand a public speaker, least of all a foreigner. Many times one finds a majority of the strangers discussing one's personal appearance and manner of talking Chinese rather than listening to the message one longs for them to hear and accept. If you do succeed in holding their attention for a few moments, another arrival may break the spell and you must pray for wisdom and try again. I

must confess that such meetings are a severer task for the writer than any other she has been called upon to perform. There are times, however, when interested and responsive faces in the crowd make any effort seem worth while, and one longs to follow up each case and water the seed sown.

Here is where the enemy has his great advantage over us. A woman may hear the Gospel once, be interested, promise to come back and fully intend to do so. She goes home, tells the story, is laughed at by her husband and sons, and decides it must all have been a mistake, and just a made-up story of the foreigner. We look for her face the next time in vain. If only some one had time to locate the home and visit her who knows what the result might be? I have devoted all my possible spare time to this work and to visiting among the Christian women; but how much is that? One-half day each week at the most, as we have school until one o'clock on Saturdays. The school matron and teachers are glad to accompany me and help in every way possible. Since the homes of Christians and those interested are often widely separated, we are able to make only one or two calls each week, and some needy homes are never reached, as they are more than a half day's journey distant. Consequently, the women's work is not growing as it should, and I see no prospects of it doing so unless a change can be made in our plan of attack. Is there no one at home to respond to the call for help?

If you will turn with me to the Girls' School I hope to show you a more encouraging field. This field is encouraging, not because of results or harvests already obtained, but because of the opportunity for daily systematic seed sowing and culture. It is this fact which leads me to think that, if one must be neglected, it should be the women's work rather than the school.

From the statistical report which accompanies this you will see that there are still no professing Christians among our pupils. This is the burden that you must continue to carry with me in prayer. There are, however, some extenuatory circumstances which it might be best to mention.

At the close of last year we had twenty pupils enrolled. Six of those failed to re-

turn; three were married and three moved away; that left fourteen who had religious instruction to form a nucleus for the new year. Of this number only eight are old enough—in my estimation—to understand what change a public profession of Christ should make in their lives in non-Christian homes. Consequently, it is for these girls that I feel the greatest responsibility and upon whom I try to impress the importance of an early decision for the Master. Above everything else do I try to emphasize the fact that the blessings of Christianity are only for those who live the doctrine and depend upon God for strength to confess Him fearlessly at all times. Three of the eight mentioned above have expressed a desire to come into the church at our next Communion. This will be a great joy to me, both for their own sakes and that of others. It will be hard, however, for them to live exemplary lives before the rest of the school. Do not cease to pray both for them and the five who by their silence are yet on the other side.

In looking back over the year's work I find many causes for praise and thanksgiving. We have been able to rent an adjoining building, which, though neither large or well-lighted, increases our class room capacity from forty to sixty or sixty-five pupils, and furnishes sleeping rooms for teachers and a helper. We have been able to procure two girl teachers for the first three grades. One of these is from our own school at Tak Hing and the other from Canton. We greatly appreciate the willingness of Miss Huston and Miss Adams to share the best they have with us. While neither of these girls have finished their training and so require constant supervision and help, they have greatly increased the popularity of the school. The instruction in needlework given by Mrs. Dickson has also been a strong element in maintaining the reputation of the school. The opposition to our Bible course is not so pronounced as it was. People are beginning to inquire why our pupils receive more individual attention than those of other schools; in fact, we dare to hope that the Master has been honored by what we have tried to do in His Name. Will you pray with us that He may come to reign in the hearts and homes of

all those who enter our school and chapel gates?

REPORT OF D. RAYMOND TAGGART FOR THE YEAR 1915.

Last New Year's Day Dr. Robb and I spent at Do Sing. It was Friday of Communion, and eight members were received into the church, two of them lepers. The mission gave this and other work over to Mr. Kempf in April, so that he will report for the station.

Appointment to the Lo Ting work was received about February 1st. There are three chapels in this field; they will be reported seriatim.

Lo Ting.—Certain cities are more open to spiritual influences than others. Some places Jesus could do no wonderful works; in others mighty works were done, but without results, so that He said, "Woe unto thee, Capernium, Bethsaida, Chorazin," et al. To John it was revealed that each of the seven churches had characteristics peculiar to itself, due probably to its location rather than its pastor. The very atmosphere of Berea is noticeably different from that in Thessalonica; and "If 'tis true, 'tis sad, and sad it is, 'tis true," Lo Ting seems to be one of these harder cities. This is not the opinion of one, but of many. Our predecessors have been incessant in their efforts, and yet the results neither in spirituality nor in numbers are what they ought to be. This is not written in the spirit of discouragement, for we are looking toward the future in faith that these difficulties can be overcome. Our reports would afford more pleasure, both to the readers and the writers, if these things were omitted, but in fairness to all concerned, both sides need to be told that your prayers for us may abound. This spiritual apathy seems to be due to three causes:

First. An educational aristocracy. "Hath any of the rulers believed on Him, or of the Pharisees?" prevents even Nicodemus from making a public profession, even though he knows that He is a teacher sent from God.

Second. Non-observance of the Sabbath. "No leisure" is unblushingly offered over

the counter on Sabbath afternoon as a reason for absence from church, and some of those who find leisure to come have not leisure for observing the whole day. These barren fig trees would have been rooted out before this, but we have been trying to see what a few months of special care would do, not without result in some cases.

Third. Covetousness. So far the evangelist is the only one who has been led of the Spirit to give the tithe. The envelope system has proved a great educator in giving in other places, and we have adopted it here and hope that this grace will grow.

This year has not been below former ones. Two Communion services have been held, in May and October. Three elders and one deacon who were unable to be present at first ordination were installed in May. There have been four accessions by baptism, two by certificate and one transferred. One of those baptized has shown exceptional promise as a worker for the Master. Before receiving baptism he went and urged some of the prominent men of the city to accept Christ with such earnestness that they marvelled that one who was not being paid for this work should be giving his time to it. The first Sabbath after he was baptized he did street preaching.

Lo King.—This station has caught the spirit of advance, and the Chinese are not only urging an extension of our work among them, but are undertaking great things for themselves. They have raised over \$800.00 in the community for a library, and are planning to put \$1000 into it. They are enlarging and repairing their chapel, partly on borrowed money, to be sure, but the repairs are extensive. They are planning a two-teacher school for advanced pupils, which is to be almost self-supporting. The evangelist will teach the Bible in this school. Communion services were held in March and December. There were four accessions and one death, the wife of the evangelist. Present membership, 27.

Che Tsai.—This station is in a small village. They have had no evangelist for several years, and moreover they have furnished a very large percentage of trained workers and a good many pupils for our schools, so that the strength of the com-

munity is being continually drawn away for work elsewhere. There was one baptism and one transferred to Lo Ting; also one infant baptism.

Totals for the three chapels: Communicants, 142; adult baptisms, 29; certificates, 2. Decrease, 4 deaths. Net, 7.

My absences from the work have already been reported to the Board. We are thankful to God for His great loving kindness to us as a family during the year; for sufficient strength to carry on the work; for harmony between ourselves and the native workers; for congenial, faithful and efficient co-laborers, and, above all, for allowing us a place in His plan of salvation. "The lot has fallen unto us in pleasant places; yea, we have a goodly heritage."

REPORT OF LO TING BOYS' SCHOOL.

As a statistical report of this school has been prepared, there remains little to be said about the work. The school has greatly improved this year over last, owing to the releasing of an incompetent teacher and taking the full time of one who was giving part time to the work last year. Of this one I am glad to say that he is the best all-around Chinese teacher that I have heard in the class room. He is a Christian, and has agreed to give his services a little cheaper to the church than the usual rate for his class of men, so that no additional cost was involved by the change.

REPORT OF BIBLE SELLING IN LO TING DISTRICT.

Our Bible seller has been supported by the British and Foreign Bible Society, our mission furnishing only the man and the management. Owing to lack of funds there was no bookseller employed from March until October, but since that time one has been employed at about \$3.00 gold per month, and has been selling an average of over two hundred portions of Scripture per month.

REPORT OF GREGG MEMORIAL HOSPITAL, TAK HING, CHINA, FOR THE YEAR 1915.

By DR. J. M. WRIGHT.

In beginning our report for the year we desire to acknowledge God's goodness during the past months. No serious illness has occurred, and the advance of medical science has given us a new weapon against one of the scourges of the tropics and His Spirit has helped us.

Our endeavor has been, as in past years, to "heal the sick and say unto them 'The Kingdom of God is come nigh unto you.'" Daily services have been held, consisting of singing of a Psalm or portion, reading a portion of Scripture and usually explaining it, and prayer. In this we take our turn with the native co-workers, all of whom are earnest and faithful believers. Wednesday afternoon each week there has been held a prayer meeting, which all patients were requested to attend. In the daily and weekly meetings all were encouraged to study the Word and also to take part in singing and reading. A supply of religious books, tracts, papers and leaflets are constantly kept before them, and most of them take home some of these supplies. While none are compelled to attend these meetings there is a constant effort to surround all by such an atmosphere of influences that they cannot very easily avoid attending. It affords us great pleasure to be able to say that nearly all who have been in the hospital as patients have expressed themselves as being favorable to the Gospel, and not a few of them have said that they believe.

The same general principles are carried out in the department for women, and while there is not the quantity of work done as when Dr. McBurney is in charge, yet she has left faithful co-workers in two Chinese women, who strive to carry out the work in the same fine spirit and with the same high ideal in view.

The hospital has not been closed during the year, and though the number of in-patients since the high water in July have been considerably fewer, yet during December the number received is nearly back to normal. While the number of in-patients

has been less than up to the time of the flood, the number of out-patients has been greater. The out-patients are given Gospel tracts and leaflets. As much care as possible in regard to expenses has been exercised, but the price of drugs has risen alarmingly. Quinine, formerly 60 cents an ounce, is now \$4.00 an ounce.

Dispensary at Do Sing has been held every Saturday by one of the hospital students, who remains over Sabbath and assists in the Sunday School there and also takes part in the preaching service each Sabbath.

The hospital medical class has been carried on during the year, and has been a source of satisfaction and inspiration to us. The present number consists of three young men and two young women—two young women having dropped out, as they seemed to not have the proper ideal or ambition.

Two hours a day are given in teaching this class, both by Dr. McBurney and myself. Since the Doctor has returned on furlough, Mrs. Wright has taken her time. The class themselves spend one hour in review daily and one hour a day in Bible study and in preparing for evangelistic work. This makes six hours a day class work. They do also the hospital work and never complain of hard and often offensive work, but in all show a spirit which we hope reflects to those under their care some of the love of the Master Whose work they humbly try to do. The class work is daily begun by the reading of a portion of Scripture and by prayer, and the endeavor is to teach them the high ideal of their calling and to take as their example the Great Physician. They have now entered on the fourth and last year of work, at the end of which they will be given a hospital certificate specifying the work done and the studies taken.

They planned to take a trip of one month in the district as an evangelistic work, but were hindered by the flood.

The leper work is mainly done through Tai So, of the Woman's School, who takes them food and clothing, gets their boats mended and carries them medicine for their bodily ills and eruptions. They are a very grateful class of people, and receive the Word probably more readily than any other

class. They are without hope in this world, which would seem to make them peculiarly ready for the hope of the next.

One feature of the hospital work that has always troubled us is that those leaving the hospital favorably impressed with the doctrine have seemingly become indifferent through returning home, where no one was in sympathy and where all derided it. It has long been felt that if there was one to follow up these people and visit them in their homes that they might be comforted and established in their new belief, so that it might become their faith. With this object in view a former hospital helper who has always been warm-hearted on this plan has been employed for the last two months in this work, and he returns with good reports of his visits and with enthusiasm over the work. He is also expected to visit all church members in the vicinity in which he goes, and in general to advertise the mission work in all its departments. It is yet too early to speak of the merits of this plan, but it would seem to have a place in the general work and to promise something in meeting some needs.

The hospital has assisted in distributing several hundred anti-tubercular calendars for the China Committee on Hygiene and Sanitation. Also has translated several articles for the *Chinese Medical Journal*, and has distributed several thousand leaflets on the doctrine.

The flood destroyed many homes and the exposure, dampness and lack of proper covering has caused a great deal of sickness. It also left the people without the means to procure medicines. Six hundred dollars, local currency, have been given us to meet this and associated needs by a Christian Chinese committee of Canton giving \$300.00 and the Canton Y. M. C. A. giving \$300.00. The hot, rainy weather of October and November hindered us in getting out to visit the flooded district, but a good part of December has been given to the work. The work is done by the hospital co-workers, assisted by Tai So, of the school, and the evangelistic work is given special emphasis. On entering a place, healing, preaching, distributing Scripture leaflets and talks on hygiene and sanitation are given. As far as possible the evenings are given over to

preaching. More remains to be done, but so far 3600 patients have received medicine, and in each place visited from three to six or eight times the number of those receiving medicine have heard the Gospel. This is a conservative estimate. The unhealthy effects of last year's flood had not completely disappeared when this year's overflow came, so we can expect to have some work in this line for some time to come.

Our hospital co-workers do not restrict their efforts to the medical phase, but take part in the general mission work. The two women, Wong Chan Yau and Tam Sam Mui, teach in Sabbath School, and go out into the city and country on evangelistic work. Chue Hon Shang preaches every other Sabbath at Doshing, and frequently in other places on week-days and on Sabbath. He has preached sixty times during the year, approximately.

Tse A Loi has preached twenty times during the year, approximately. Leung Pak Man has preached twenty times during the year, and does treasurer work in general for the church subscriptions and is generally responsible for entertainment, food and bedding for those coming from a distance to attend Communion services.

Dr. McBurney left a report of the women's work, which has been lost during the high water, but we think it would be approximately as that of last year, so copy it "476 patients, 304 new patients and 4598 treatments."

In the men's departments, 110 in-patients, 2200 dispensary patients, 9000 treatments, 72 operations, 59 out-calls, 38 trips to Do Sing (mostly by the students), with probably 120 patients.

Fees received by men's department,	\$292.50
Salaries and expenses	328.21
Fees received by women's department	65.79
Salaries and expenses*	107.15

We attended the meeting of the Medical Missionary Association of China, held in Shanghai, and gave four lectures in Kun Yee Medical School, Canton. Also was away on the usual summer vacation.

*This is only for six months, as Dr. McBurney's account was lost during the high waters.

In closing, we are thankful to the Master for the presence of the Spirit in our work and for the pleasure of having earnest, faithful and lovable Christian Chinese co-workers.

I was appointed to oversee the completion of the Rev. D. R. Taggart house at Tak Hing.

During the summer vacation I returned twice to Tak Hing on account of hospital and flood relief work.

During April and May I visited the greater part of our district flooded during 1914. The Red Cross Society gave \$600.00 (Mexican) for this work. In this work 1800 patients were treated, and in each place visited the Gospel was made known.

REPORT OF EDUCATIONAL DEPARTMENT FOR WOMEN AND GIRLS IN THE TAK HING DISTRICT FOR THE YEAR 1915.

By ROSE A. HUSTON and MARY S. ADAMS.

As we look back over the past year our hearts are filled with thanksgiving to the Heavenly Father for the riches of His grace that have been bestowed upon the work and the workers, both native and foreign, in this department. Miss Adams became associated with Miss Huston in the work at the beginning of the year, and our work has been entirely correlated we submit a combined report.

Girls' School.

In point of time, enrollment and fees received from pupils this has been the banner year in the history of the school. School opened March 1, 1915, and closed June 28, for the summer, opening again September 14, and we expect to close January 26, 1916, making the school year about 35 weeks.

The total number of pupils enrolled was fifty-two, forty-five during the spring and thirty-nine in the fall. A number were in only a short time, thus bringing down the general average for the year.

Two of the older girls taught, one in the day school at Do Sing, and one at Lo Ting, while others do teaching in the schools here, at the same time carrying their full work in school. We expect to put one of them

in responsible charge of the primary department next year, in order to lessen Miss Adams' burden when she will have entire charge of the work. The teachers are the same as last year. Of Mr. Shum's time one hour a day was given to teaching in the Theological Training School, this hour being substituted during the spring by Chung Wing Naam, of the Training School, who gave an hour of Bible instruction to a class of women and girls. Mr. Tse has taken an hour's work daily in the Training School and has preached occasionally aside from his regular teaching. He is growing into a very efficient worker, both in the church and in the school, where he is gradually bearing more and more of the responsibility. Mrs. Doig and Mrs. Kempf have, as in former years, taught the needlework; Mrs. Wright, the music, and Mrs. Robb, drawing.

We try to follow the Government course of study, giving in addition daily Bible study. A meeting for prayer and Bible study is held on Wednesday afternoons, and a Christian Endeavor meeting on Sabbath evening, of which the girls have entire charge. A class of the older girls and women meet on Saturday evening to study the Sabbath School lesson. They take turns at teaching Sabbath School classes and in reviewing the previous week's lesson, and it has been a great help to them.

Five of the girls have been married during the year and only one of them to a Christian. The others are believers and fine girls, but could not join the church on account of the husband's people objecting. We hope to keep in touch with them and help them to be Christian homemakers and mothers. One pupil died during the year; also Hoh A Mo, who had served long and faithfully as cook and school mother, and who was ready and happy to go to the home above.

Women's School.

The work in the women's department has been very satisfactory and most pleasant. Twelve regular pupils have been enrolled, two of them children, and the attendance of most of them has been practically perfect. One pupil is a little motherless blind girl, who is being taught the Braille sys-

tem. Besides these are several women who spend one to three hours or more daily as their duties permit.

Each of those in school is a widow, some of them with one or two children, and they are entirely dependent upon us for their support while they are in school.

The curriculum includes Chinese classics, arithmetic, physiology, geography and other studies, but more time is spent on Bible study than any other. Fong Kit Yung has charge of part of the work, and other classes are taught by Lei I Tak, the teacher of weaving, pupils of the girls' school, and the foreign staff. The advanced class goes to the girls' school for Bible study under Mr. Tse.

Besides their regular studies the pupils have done some visiting in the homes of Tak Hing and surrounding country, sometimes accompanied by a foreigner and sometimes not, and on Sabbath afternoons there were often several Gospel teams went to different places. The women of the medical class have given their Sabbath afternoons to this work, conducting meetings at the Chinese orphanage.

Meetings are held for women on Wednesday afternoon and Sabbath evening for prayer and Bible study. Mrs. Wright has given much help in this work and also in Sabbath School, where the women take turns at conducting opening exercises and teaching classes. Some of them have taken part in union meetings with the men.

Of the women who have been in school only two are not church members, and they have been in only a short time. Three have been baptized during the year. One of these is especially promising. In a little over a year she has made remarkable progress, not only in her studies, but in the Christian life, and has a strong sense of duty and an earnest faithfulness that is often lacking even in older Christians. In talking with a new pupil she said, with tears in her eyes, "Truly the Bible is wonderful. Simply reading it will change one's heart. Truly, truly, it is wonderful."

We think that before long some of the women may properly be supported from the Bible Women's Fund.

Only one woman, Loh Kwan Ying, has been supported by the church as a Bible

woman. She has made weekly trips to Do Sing, where she worked among the women and in the leper colony. Part of the time she acted as matron in the girls' school, where she also taught some Bible and did some visiting and talking the doctrine in and around Tak Hing during the weke. She also went on several itinerating trips to the country.

Day Schools.

Owing to lack of teachers no new day schools were opened. The one at Do Sing was continued, being taught by Loh Oi Lan, who has done very good work amidst some opposition with at least one rival school.

The attendance was not so good during the fall, some of the pupils having moved away and some staying out on account of opposing influences. As the statistical report will show it has been far from self-supporting. There was formerly some opposition to the Bible study, but it has been overcome and the pupils are enjoying it.

There are still openings for other schools, for which we cannot yet supply teachers.

Industrial Work.

The poverty of the people of Tak Hing makes the schools to a great extent dependent on the church for support. A certain amount of industrial work has been done since the beginning of the schools, and while it has been of considerable help toward self-support its greatest benefit has been its influence on the pupils in character building. It has helped them to see that honest, physical labor is not a thing to be ashamed of, even in educated and refined people (as was shown in the way the women and girls who were left in charge of the schools and hospital worked during the flood), and after scraping and carrying mud and filth from houses and grounds, scrubbing walls and windows, boiling and giving out rice for hours at a time to hungry mobs, all willingly and joyfully, with no thought of remuneration, knowing that they were thus serving the Master.

Formerly we had only a little gardening, needlework, the school cooking and house-keeping. This year we added cloth weav-

ing, and though it has not been a great success financially it has helped the women to an honorable means of livelihood in case the church is not able to give them suitable work on finishing school. Some of our Christian women have, on account of the hard times since the flood, been earning their living by making incense sticks for heathen worship or by being caretaker for temples, and we feel that the Lord's money will be well spent if we can teach them a trade that will enable them to live and work "to the glory of God."

Owing to lack of funds for the education of women and because the industrial work did not bring in sufficient financial returns for their support, some of the pupils did gardening and housework outside of school hours for some of the foreigners, who paid their board in school, though the work done was equal to far less than the cost of their board.

The weaving has been taught by Lei I Tak, a woman with some education and an excellent character, but she is a strict vegetarian, and has great faith in that and in a life of good works to insure her future happiness, so we are praying that she may be made to feel her need of a Saviour.

We hoped to have mat weaving taught, but the flood made it impossible to get the grass. Two of the older girls will teach it next year. Some of the girls have helped to pay their expenses by making embroidery, lace, bed nets and clothing.

There have been many disappointments, discouragements and hard problems in the work, but we are thankful to our Heavenly Father for the spirit of love and service that He has put into the hearts of pupils and teachers. On the whole, the atmosphere in both schools has been such that it is a joy to work with and for them.

Our few itinerating experiences have given us great visions of the thousands of women and girls for whose salvation the Covenanter Church is responsible. They are eager to hear, and there are opportunities all about us.

Our great work is to train the natives to do their work, which is to "Preach, Teach and Heal."

Your part of this great work is to pray. Without your prayers we can do nothing.

REPORT OF JULIUS A. KEMPF FOR THE YEAR 1915.

My time this year was taken up with a variety of duties.

The school work was very much the same as last year.

I taught two hours a day during the first term and one hour a day during the second term. In the first term I taught all the pupils of the grammar department during the Bible hour.

Five boys will graduate on January 28th, when the school closes for the Chinese New Year vacation. Two of the graduating class did evangelistic work at Fung Tsuen during the summer vacation and assisted in flood relief work. These two boys have expressed a desire to teach school and will probably be sent to work in the out station schools.

The school was greatly assisted during the year by Mrs. A. I. Robb, who taught arithmetic one and one-half hours a day, and Mrs. Kempf, who taught English one hour a day.

In March, when Mr. Taggart was appointed to go to Lo Ting, the out station work at Do Sing, Fung Tsuen and the country north of Tak Hing was turned over to me. Since then I have made—

Four trips to Do Sing, fifteen miles, by steamer; seven days.

One trip to Fung Tsuen, thirty miles by steamer; one day.

Three Sabbath Day trips to Ma Hui, twenty miles, on foot.

One Sabbath Day trip to Koon Hui, twenty miles, on foot.

One Sabbath Day trip to Mo Tong, fourteen miles, on foot.

One Sabbath Day trip to San Hui, ten miles, on foot.

And preached eight times at Kau Kong Tong, five miles, on foot.

Communion was held at Do Sing once by Mr. Taggart, assisted by native helpers and myself, and once by myself and the native preacher.

There were three accessions at Do Sing during the year.

The working force at Do Sing consists of one native preacher, two Christian school teachers and every Saturday and Sabbath clinical work and preaching was done by two native helpers from the hospital and one Bible woman.

At Fung Tsuen we have a young man just recently become a Christian, looking after the chapel and doing Christian work according to knowledge. During July and August one student from the Theological Training School and two boys from the

grammar school conducted evangelistic services.

At Ma Hui there was preaching about every other Sabbath by students from the Theological Training Class. This is about the most promising station north of Tak Hing. It needs a good live native preacher.

Since returning from the coast in September I have been giving part time to the erection of one thousand feet of concrete post and barbed wire fencing and five hundred feet of reinforced concrete wall around the new compound. This work will be completed by the end of this month.

Since March 17th I have been performing the duties of Mission treasurer.

A yearly statement of the Mission's finance, with Auditing Committee's certificate, is herewith submitted.

My summer vacation run from July 5th to September 25th. During that time I spent twenty-four days in two trips back to Tak Hing on flood relief and other mission work. In the spring I was away from Tak Hing six days on mission business.

ANNUAL REPORT OF A. I. ROBB FOR THE YEAR 1915.

LINES OF WORK.

During the past year I have had the management of the training school, have been moderator of the session in the congregation at Tak Hing, and have had charge of the city chapel and the country chapels at Tung On and Lin Tan.

TRAINING SCHOOL.

There have been two terms in the Training School, the first extending from January 18th to July 2d, and the fall term from September 14th to December 16th. There were two interruptions of a week, one at grave worshipping time, and the other during fall Communion. There was a total of 33 weeks of school.

Attendance.—There was a total enrollment of ten, and two others, one a blind man and the other a hospital employee, attended the recitations during a part of the time. One student, Mr. Chung Wing Nam, finished his course in July. Another, Mr. Leung Mau Hing, completed his work in December. One man was advised after the first term's work that he did not give sufficient promise of usefulness as a preacher to justify his continuing his course. The attendance has been good, averaging over 91 per cent. for the year. One student, engaged in teaching, took only part work.

Studies.—One hour a day was devoted to the study of Chinese, this branch being taught by the teacher in the Girls' School. For his services we are indebted to the kindness of the ladies, who arranged to favor us at some inconvenience to themselves.

The other studies of the year were Old Testament Introduction, New Testament Introduction, Homiletics, Church History and English.

Three hours a week were given to Old Testament Introduction, and we covered from Joshua, first chapter, to II Kings, thirteenth chapter.

An hour a day was given to New Testament study. The catholic epistles and Hebrews were taken during the first term. The second term has been devoted to the study of a Harmony of the Gospels. Homiletics had two hours a week, using both text book and practical examples of sermonizing.

A text book was also used in History, and we covered the first six centuries of the Christian Era. Two hours a week was given to this.

One hour a week was given to the study of English by three students who have some knowledge of it, and promise to become able, with a little help, to read English well enough to make it of use to them.

Preaching.—During the school year the students have preached 114 sermons, aside from their work in the chapels during vacations. Every Tuesday evening and Sabbath afternoon there have been services in the chapel in the city, two speaking at each service. The attendance will average about thirty. It has been a valuable exercise for the students much knowledge has been disseminated.

With one or two exceptions all have also preached twice before the Sabbath congregation at the home chapel and have for the most part managed the prayer meetings, choosing subjects and leaders and taking an active part themselves. They have also taught in the Sabbath School as called upon, and some have had regular classes.

Vacations.—The students spent the summer vacation at the country chapels, working, where possible, with men already in the field and for the most part with evidence of acceptable work.

Nearly all the absences from class were caused by illness, though with the exception of one student, who had two prolonged attacks of dysentery during the year, the health of all has been good. They have done faithful work, are good students, and show a commendable spirit of willingness to serve. We wish they had more of the spirit of self-denying service and there is need of a deeper spiritual life.

CHAPELS.

Tak Hing.—I have been Moderator of the session of the congregation here since the departure of Rev. J. K. Robb to the home land, and am responsible for the preaching. I have done a part of it myself, and the students and licentiates have done the rest.

There were three Communion services held during the year with a fair attendance and

good interest. The envelope system of contributions was adopted at the middle of the year and has given excellent results, so much so that we are urging it upon all the out-stations with good promise of success.

The work in the street chapel has been already described in connection with the students.

Tung On.—The work at this station was in the hands of Mr. Chung Ying Taai, who was licensed by the commission a year ago. He was arrested about the 1st of February for being engaged in a revolutionary propaganda against the government, and after several months' imprisonment was executed, having confessed his guilt. The work received a staggering blow, and as we had no one to take his place the chapel was vacant for several months. During the summer three students were there part of the time, and Chung Wing Naam was stationed there in the fall. Sickness hindered his going until October. They reported a membership a year ago of over thirty. One Communion was held there in December, and 21 persons communed, and there was an accession of one. However, but ten of the communicants were Tung On members. Some were fearful and some have taken offense because the church did not interfere to save the preacher. The opportunities for preaching there are excellent, and a good hearing can always be had. There has been a boys' school there during the year, with an enrollment of over thirty, but it has been unfruitful in soul-winning. We hope that the coming year will show a recovery. Good work has been done there, and we think much of it can be saved. We regret that Mr. Chung engaged in the work he did, but there is no evidence that he acted from any but loyal motives, and certainly with much to provoke a patriot.

Lin Tan.—Mr. Chung On Taai has been in charge here. This is the second year of his work there, and there have been no accessions as yet. It is a hard field, and the flood reached the city this summer, and much illness followed. The school has had an enrollment of about twenty, but teachers and pupils have lost much time by flood and illness. A bookseller who belongs to the place and was converted in Canton has recently returned, and is giving valuable aid and we hope that the coming year will yield better results.

I was absent from the field from July 5th until September 9th, but was back twice during the summer on relief work connected with the flood. I gave about two and one-half hours a day during school session to the class room, and have preached over fifty sermons in chapels during the year. We rejoice in health sufficient for work and for a peaceful year of labor in this field while so much of the world is in the throes and horrors of war.

FOURTEENTH ANNUAL IOWA PRESBYTERIAL

The Fourteenth Annual Convention of the Woman's Presbyterial Missionary Association of Iowa Presbytery met in the Covenanter Church at Hopkinton, Ia., June 14, 1916, beginning with an evening session.

The devotional service was conducted by Mrs. Anna Donahue. Subject, "Debtors to Christ."

The address of the evening was given by Rev. Samuel Edgar, Latakia, Syria. His theme was: "Those women who labored with me in the Gospel." With his characteristic earnestness and enthusiasm, Mr. Edgar portrayed the lives of the women who have been his co-workers in mission work.

June 15, 9.30 A. M., the morning session opened with Mrs. J. K. Dunn, vice president, presiding, owing to the absence of the president, Mrs. T. J. Joseph. The address which had been prepared by our president was read by Miss Margaret Greer. Subject, "Ownership and Obligation."

The Bible Hour was in charge of the Rev. Samuel Edgar. His remarks were based upon Phil., third chapter. The Christian's perils, the Christian's passion, the Christian's progress, were the main points presented.

In the afternoon a memorial service for Miss Mattie R. Wylie was conducted by Miss Florence Mearns. Many helpful and inspiring thoughts were brought to us in regard to the work of this great life.

The following papers were read:

"Neglected Spots," Mrs. O. L. Samson, Washington; "The World's Evangelism, Is It Helped or Hindered at the Present Time?" Mrs. Boyd, Wyman; "Mormonism, a Menace to the

Nation," Mrs. Mary Armstrong, Morning Sun; "Advantages of the Rural Church," Mrs. McClurkin, Sharon. Papers had also been assigned on the subjects, "The Christian Steward" and "Importance of Prayer in Missions." As these papers were not prepared, Rev. J. B. Gilmore spoke on the first subject, and the Rev. Mr. Johnson, of Clarinda, Miss Florence Mearns, Rev. J. M. Johnson and Rev. Samuel Edgar, on the second.

Miss Greer, of Hopkinton, conducted the Thank Offering service. The subject was presented under the following divisions: "The Value of Thank Offering"—To the individual, Mrs. Ferguson; to the Church, the Rev. Mr. Ensign, of Hopkinton; to the Missions, Rev. J. B. Gilmore.

The children of the Hopkinton congregation gave an exercise under the leadership of Miss Pearl Dunlap. This exercise was specially enjoyed, and was repeated by request in the evening.

Mrs. E. L. McKnight, of Sharon, conducted the devotional exercise Thursday evening. An address was given by Miss Florence Mearns, of our Syrian Mission, telling us about her work over in Syria. Following this, Miss Jennie Dean brought us a message from our China Mission, where she has been laboring. We all felt that it was a great privilege to hear these messages and to become personally acquainted with these missionaries who represent us in the Foreign Mission work.

The Convention adopted the following resolutions:

1. The Women's Presbyterial Missionary Society of Iowa desire to place

on record a tribute of love and respect to the memory of Miss Mattie Wylie, of our Syrian Mission, who was called home January, 1916. The Presbyterian, as well as the church at large, feel that they have lost a great, untiring and faithful worker in the mission field.

2. Resolved, That we continue to pray for the work and the workers in Syria; that the converts be kept steadfast in the faith, and that "God may make the wrath of man to praise him in these troublous times.

3. Feeling that we are becoming paralyzed by the great peril of indifference, be it resolved that we make effort as never before in each missionary society for systematic giving and a converted pocketbook.

MRS. E. L. MCKNIGHT,
MISS MARGARET GREER,
MRS. MARY ARMSTRONG,
Committee.

As the report of our Treasurer was unavoidably incomplete, we cannot give the total amount of money raised during the past year. It was decided that our Thank Offering for the coming year be devoted to help erect a school building in Lo Ting, China, and that we make an effort to raise \$400.

The report of the Nominating Committee was accepted and is as follows:

President, Mrs. S. E. Greer, Washington.

Vice-President, Mrs. S. O. Carson, Wyman.

Recording Secretary, Miss Anna McClurkin, Sharon.

Treasurer, Mrs. R. W. McElhinney, Morning Sun.

Corresponding Secretary, Mrs. E. M. McConaughy, Washington.

It was decided that Mrs. S. E.

Greer be continued Superintendent of Mission Band, and that we put forth an effort to do more in this line.

The Corresponding Secretary was asked to write to our President, Mrs. Joseph, expressing our regret that she was unable to be with us and extending our sympathy and our appreciation of the message she left us.

After singing the 100th Psalm, and the Benediction by Rev. Samuel Edgar, the Convention adjourned to meet in Washington, 1917.

MRS. O. L. SAMSON.

OUR FIRST BUSINESS

"Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of the rewards of service.

Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required for the work.

Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood.

It will go hard with you, when your Lord comes to reckon with you, if He finds your wealth hoarding up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost."—*Dr. A. J. Gordon.*

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1916

Latakia, Syria.

REV. JAS. S. STEWART, D. D.
 MRS. J. S. STEWART.
 REV. SAMUAL EDGAR, } on furlough..
 MRS. SAMUEL EDGAR }
 J. M. BALPH, M. D., } on furlough....
 MRS. J. M. BALPH. }
 MISS MAGGIE B. EDGAR.
 MISS M. FLORENCE MEARNS, on fur'gh

Mersine, Asia Minor.

REV. ROBT. E. WILLSON, } on fur'gh
 MRS. ROBT. E. WILLSON }
 REV. ANDREW J. MCFARLAND.
 MRS. ANDREW J. MCFARLAND.
 JOHN PEOPLES, M. D.
 MRS. JOHN PEOPLES.
 MR. J. FRENCH CARITHERS.
 MISS EVADNA M. STERRETT.
 MISS F. ELMA FRENCH, on furlough .

Larnaca, Cyprus.

REV. WALTER MCCARROLL.
 MRS. WALTER MCCARROLL.
 MR. DWIGHT H. CONNER.
 MR. CHARLES A. STEWART.

Nicosia, Cyprus.

CALVIN MCCARROLL, M. D.
 MRS. CALVIN MCCARROLL.

Tak Hing Chau, West River, South China.

REV. A. I. ROBB, D. D.
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